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Religious broadcasting: short notice for narrow entrance

C.C. Staff

The Canadian Radio-television and Telecommunications Commission (CRTC) has come through with a policy statement on religious broadcasting. While it stops short of delivering a complete policy, it provides a beginning framework for future policy.

One of the Commission's decisions is to refuse permission to start new radio or television stations that would feature "religious" programming. It feels that such a station would lead to an imbalance in programming.

On the other hand, the CRTC welcomes applications for a national satellite-distributed religious broadcasting service to be established for Pay-TV on an inter-faith basis.

Specifically this means that Crossroads Communications, the producers of *100 Huntley Street*, will not be allowed to establish its own satellite network. Instead it would have to work together with other church groups on such a network.

Several churches connected with Inter Church Communications had asked for free air time on existing networks. While the CRTC has to address the question of the rules for existing net works, the programming on any new inter-faith satellite network would have to be paid for by the churches.

The CRTC also said that the new service must be Canadian. This is an obvious attempt to eliminate many of the American evangelists from simply importing their programs. The new service must be inter-faith meaning that it should reflect the various religious practices and provide equitable access to them.

The CRTC also wants to set restrictions on the way in which the money is raised. The CRTC finds "unacceptable certain forms of fund solicitation used by some religious broadcasters." The CRTC wants to approve the funding base of such a service.

The definition of religion used by CRTC was "anything directly relating to, inspired by, or arising from man's relationship to divinity including related moral and ethical issues." A "religious" program is defined "as one that deals with a religious theme, including programs that examine or expound religious practices and beliefs or present a religious ceremony, service or other similar event."

According to Ben Vandezande, a Christian involved in broadcasting in St. Catharines, both those definitions are too narrow. "They fail to recognize that other sets of values such as humanism are also religious. The definition also limits religion to certain cultic practices."

Mr. Vandezande thinks that the definition of religious programming is not broad enough to include the implications of faith for political and social life. "Is a program religious if it deals with the role of faith in the shaping of legislation on abortion?" he asks. "Or is it only religious when it deals with the devotional habits of the parliamentarians in Ottawa?"

During the hearings the Canadian Council of Christian Reformed Churches also presented a brief. Under definition of terms it said, "... religion underlies, informs and comes to overt expression in the cultural, political, social, economic and cultic activities of people. Religion may be Christian, theistic, agnostic, atheistic, humanistic or secular. The Christian religion may be, but is not only expressed in denominational, sectarian or cultic forms."

The brief went on to state that "this notion of religious broadcasting tends to lend the non-cultic, non-denominational programs an aura of objectivity as non-religious or religiously indifferent."

The CRTC proposal for a satellite network does seem to reflect the broad lines as recommended in the Christian Reformed Church's brief. In the closing paragraph of its June 2 decision the CRTC invited applications for an inter-faith satellite network. They are to be delivered by September 2. That allows 3 months.

According to Ben Vandezande that is unrealistic, considering the scope of the application. "It took the CRTC 18 months to come forward with this ten-page decision," he commented. "Surely as much time can be allowed to draft applications for a new network and do it properly!"

Open hearts, open home

Peter Knooihuizen of Ebenezer Villa in Hamilton looks after guests and residents on the official opening day. See page 8 for the story.

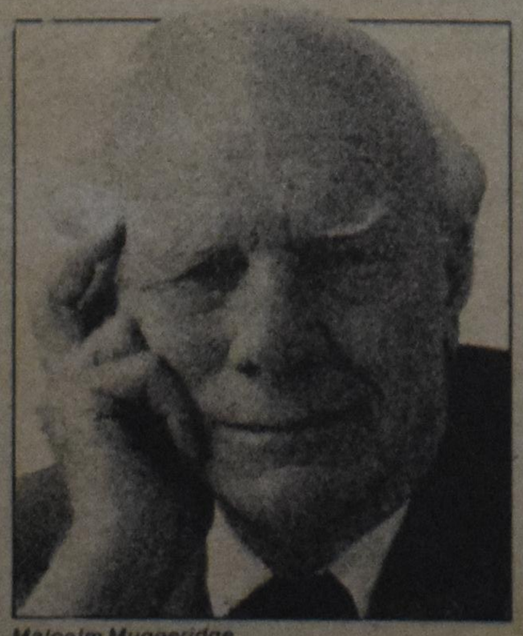
Stewardship: The answer to economic problems

(BARNEVELD, Neth.) - Speaking here to a conference organized by the Evangelical Societal Consultation, a group opposed to "consumerism Christianity," Dr. Bob Goudzwaard declared that the solution to today's economic and political problems lies in practicing stewardship, particularly in involvement with the Third World. Professor Goudzwaard, who teaches economics at the Free University in Amsterdam, pointed out that in Western society stewardship over the earth has been replaced by the drive toward production and achievement. Nature is no longer being cared for and protected, but is used to build and achieve. One resultant evil is environmental pollution. Another area in which Western countries have failed, according to Goudzwaard, is in the relationship between rich and poor countries. True giving means the giving of one's self out of compassion for the neighbour. On the other hand we give only out of our abundance after we have first secured our interests.

Another speaker at the conference, the Indian evangelical philosopher, Vishal Mangalwadi, observed that today's Protestantism has lost much of its social militancy because many regard it as being too radical. He pleaded for a new reformation of Christendom. We need a Christendom which is driven by the love of Jesus Christ, is radically moved with compassion for the weak neighbour, and exposes the egotism and selfishness of the present Western society.

"The pursuit of happiness" no great gift - Muggeridge

WASHINGTON, DC (EP) - Television is "a sort of fantasy version of what's happening. You cannot through pictures - through looking at your television screen - come to grips with real life, because what you see is not life; it's a fantasy - only a picture." This statement by Malcolm Muggeridge, well-known British commentator and philosopher, appears in an interview in the June issue of Listen magazine.



Malcolm Muggeridge

"A great danger," Muggeridge adds, "is that people believe the picture more than the written or spoken word." He points out that pictures can be distorted more than people realize. And children's sense of what the world is all about is derived almost exclusively from television.

Muggeridge also states that the media have played an influential part in encouraging drug abuse of all kinds. "(People) have been persuaded that (the) visions and strange thoughts and things that come to them when they're stupefied with drugs are mystical and transcendental." This, Muggeridge suggests, is one reason why so many get involved in drug abuse. "I think," he adds, "one of the worst things Americans have ever given the world is the phrase 'the pursuit of happiness.' Many people pursue this to the point of taking and encouraging others to take destructive drugs in order to be happy."

Scottish church opposes window for Scottish poet

EDINBURGH, Scotland - In an editorial in its magazine *Monthly Record*, the Free Church of Scotland voiced its displeasure about plans to install a $43,500 stained-glass window commemorating the Scottish poet Robert Burns in St. Giles Cathedral, Edinburgh. The editorial accused the Church of Scotland (to which St. Giles belongs) of "canonizing' a poet whose beliefs were not Christian. Burns, an 18th century poet, attacked the church of his day for its lack of genuine charity and for promoting "holier-than-thou" attitudes.

Euthanasia in Netherlands now legal

AMSTERDAM, Neth. - The Alkmaar court has acquitted a physician for heeding the request of a 95-year-old woman to end her life. This is the first time in the history of The Netherlands that a case of admitted euthanasia has been declared legal. If the Court of Appeals upholds the opinion of the Alkmaar court, euthanasia will no longer be considered a crime and the uncertainty that has prevailed concerning its legality will end.

Dr. Harry M. Kuitert, Professor in Ethics at the Free University, has defended the court's decision. In his view the right of dying people to request an easy death at the doctor's hand, as in the case of the 95-year-old woman, is a "small piece of human freedom."

"Today," he added, "there are no natural deaths anymore. From the cradle to the grave we are accompanied by medical technology. We keep ourselves alive through injections, vaccinations, medicine of all sorts, etc. Without medical technology we would have died at a much earlier age. In euthanasia we only interfere in our own interference."

Summer Sequence

Calvinist Contact will be not be published every week during the months of July and August. Publication dates for the two summer months are: July 1, July 8, July 22, Aug. 5 and August 19. The July 15 and 29, and the Aug. 12 and 26 issues will be skipped.

Viewpoint

Could you say what your gift is?

Mary VanderVennen

We all would agree that God distributes his gifts to all believers. And we all would agree that every member has a task to perform in the Body of Christ. Paul writes eloquently in I Cor. 12 and elsewhere about every part of the body, even the "least presentable" part, needing to fulfill its particular function in order for the whole body to function without hindrance. He uses the beautiful metaphor of the inter-relatedness of the parts of the human body and draws the analogy to the Body of Christ, of which we are all members. If one member isn't functioning, the functioning of the whole Body is impaired.

Theoretically, we all agree with that. But in practice we don't take it very seriously. Could you, for example, say what your gift is? Could you say what the gift(s) of your spouse, children, or parents are? Of your friends? If you could, have you ever told them? Have you encouraged them in the development and use of their gifts?

When we think of gifts we tend to think of dramatic, public ones: preaching, or speaking, or healing as done on TV. A gift for music or art or writing sometimes get recognition. We tend to associate gifts with being educated or being popular. The word "charismatic" today refers to a public, attention-getting, crowd-attracting quality which only certain stars have. That's a long way from the meaning of "charismata" or gifts of the Spirit as Paul uses the word in I Cor. II and 12.

Gifts need to be identified, affirmed and developed, and these things need to be done at both a personal and communal level. We need to ask ourselves, "What gift or gifts has the Holy Spirit given me which I can use for the building up of the Body of Christ?" Paul lists some in I Cor. 12:7-11 and 27-28 (NIV): speaking with wisdom, with knowledge, the ability to heal, (not necessarily in our day to perform "miraculous" healing but the ability to be a healing person), preaching, the gift of discernment or distinguishing between spirits, the gift of faith, of helping, of administration, the gift of tongues. That list is not exhaustive. We could perhaps add the gift of intercessory prayer, a special ability to reach unbelievers, (I think of C.S. Lewis or the Schaeffers), a special ability to strengthen fellow and sister believers; the gift of hospitality, like the Shunamite woman or the man Gaius whom Paul mentions in Rom. 16; a special gift of ministering to needs, like Dorcas had. And there are many others. The Holy Spirit has been very liberal in the distribution of gifts.

Women seem to have special difficulty in identifying or acknowledging their gifts, especially if their gifts are those of leadership which have over centuries been identified with the male role. Women often for cultural, non-biblical reasons will shrink from acknowledging that they have special gifts at all, or will acknowledge only those which have been assumed to belong to women for centuries.

Men, also for cultural, non-biblical reasons, often are deprived of exercising gifts which have been associated with women. How many men have given and received the blessing which comes with making and bringing a hot dish to a family where there is illness or death? How many men have gained the kind of entry into a neighbouring family which a woman gains by occasionally taking care of the neighbour's children? How many men could be comfortable saying that their particular gift is hospitality, or child care, or mercy - other than deacons or teachers whose "job" it is? The Body has deprived itself of the use of many gifts of both men and women for cultural, non-biblical reasons.

Paul emphasizes repeatedly in I Cor. 12-14 that gifts are distributed not only for the benefit or glory of the person receiving the gift, but also for the building up of the Body. Therefore, the church has a great stake in identifying and affirming the gifts of its members.

Parents need to do this with their children. As parents we are generally very conscientious about giving our children the best opportunities for education, hobbies, sports, etc., and that's good. As parents we also need to look for, help our children to identify and to exercise and develop whatever gifts they show which could be of use in the Body of Christ. Youth leaders should be looking for and allowing the exercise of the gifts of each member. Each congregation as well as the church as a whole needs to provide avenues for the drawing out and strengthening of each member's gifts, because each congregation and the church at large will be strengthened by the contribution of those gifts and weakened by their absence.

And to those of our daughters and sisters whose gifts include that of preaching, or who have the particular combination of gifts which would make them effective elders or deacons, what do we say? Will we persist in depriving the Body of Christ of the full exercise of those gifts? Will we continue to tell these women that if they want to exercise those gifts they have to go elsewhere? And how will we be judged if we maintain that position?

Mary VanderVennen is a counsellor at Christian Counselling Services in Toronto, Ont.

A strange bunch, these ethnic editors

Keith Knight

Off the cuff

There is something beautifully transparent about living among a group of strangely diverse individuals. You let your hair down (if you have any), and you feel free and easy and non-vulnerable.

These sentiments seeped through my mind as I recently spent a week with 42 other editors on a tour of Northwestern Ontario, a tour which began in Thunder Bay and headed westward to Kenora. Together we represented at least 20 different languages and cultures. We journeyed by Grey Goose bus from Thunder Bay.

By design we were physically close; all of us confined to the bus by day and the hotel by night. By choice we were able to become emotionally close to those whom we chose. I had fully intended on remaining emotionally and physically aloof. I had brought a book along to read. I had wanted to remain alone.

But lives touch other lives. All 43 of us, plus the three from the Ontario Ministry of Tourism, had our own characteristics and some of those men and women certainly where characters. Most of them were from Eastern Europe: Czeck, Slovak, Hungarian, Ukrainian. There were German, Finnish, Italian, Korean, Chinese and others. Some young, most old. Some women, mostly men. Some vivacious, some quiet.

People-watching became fun. Some of them always took pictures and dutifully took notes. Others stayed on the bus and slept rather than tour yet another Old Fort Whatever. History fascinated some, bored others.

Dinners and lunches were always well attended and whenever a community chamber of commerce offered free glasses of wine, the ethnic crowd was eager to participate.

What struck us all was the vastness of the province of Ontario. We had flown the 1,000 miles from Toronto to Thunder Bay and we had driven at least another 600 miles through Quetico, Atikokan, Fort Frances, Sioux Narrows, Kenora, Minaki and Dryden. We were 1,300 miles away from home, in a different time zone, but it was still Ontario.

Despite its vastness, I bumped into two old friends from my growing up years: one, a housewife whom I met while buying a roll of Certs in the Atikokan IGA; the other, an optometrist in Fort Frances who was part of the Chamber of Commerce reception committee. Both of them hail from the village of Fenwick, which I still consider to be my home town.

I watched while fellow editors fed their egos, wallowing in the joy of being photographed with a local mayor or the man with bagpipes. A 19-year-old girl, the youngest among the group, became the collective adopted daughter of many of us.

Overnight accommodations varied depending on the size of the town. We enjoyed the hospitality of the Valhalla Inn in Thunder Bay, soaking in the whirlpool and indulging in a massive buffet breakfast. We all knew it wouldn't last.

Eight of us ended up the next night staying in the Caribou Inn in the wilderness outside of Atikokan. It resembled a five-room outhouse and even the resident German Shephard wanted to board the bus in the morning.

Perhaps the most frustrating experience was sleeping ... or trying to. My room-mate, a dear old chap, snored enthusiastically the moment his head hit the pillow and stopped only when the morning alarm went off. I slept with my head between two pillows, sort of a head-sandwich. Friends on board the bus had bestowed the Order of the Ear Muffs upon me on the last day of our trip, during a quiet ceremony in the back of the bus. I fell asleep shortly afterward.

An obviously important feature of the tour was a visit to Minaki Lodge, 40 miles north of Kenora. The provincial government has spent 45 million dollars on the lodge and on related facilities such as a new highway and improved airport. The lodge was impressive, the room rates reasonable but the food and related entertainment expenses were expensive (Coke cost $2). The provincially owned lodge is designed to draw corporate business from the American Midwest (Minnesota, North and South Dakota and the Chicago area).

As with many Canadian ventures, American tourist dollars will probably keep the lodge alive.

We were blessed with four boat cruises on various days. The weather was usually warm. We watched an Indian pow-wow, stood by the Terry Fox monument on the outskirts of Thunder Bay, ate freshly caught pickerel (walleye).

More importantly, we made friendships, some which will last and others which are already all but forgotten.

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Letters

"Family Lane" right up her alley

Thank you C.C. for your beautiful feature Article (June 17/83) by Leni Vander Kamp, "10 Years of Life in the Family Lane." Although having been in the "family lane" for only half as many years and having only half as many children, I found her thoughts very helpful. Her very encouraging tone points us once again to the grace of God working in our family life.

Today's media pressures dictate that only the calculated, "planned family" is a happy family. If we profess to believe Psalm 139:16, "All the days ordained for me were written in your book before one of them came to be," then truly none of the Lord's children are ever "unplanned", even though our human minds may often lead us into thinking so.

Thank you for challenging us as evangelicals to seriously evaluate the god-like control which technology has given us over birth control and family planning. L. VanderKamp rightfully alludes to the fact that our evangelical emphasis on Christian freedom has perhaps been arrived at in this area at the expense of a deep reverence for life itself.

I have read and re-read this article and feel that at so many points my own thoughts are clearly put on paper for me by the author. I must give special thanks for one such paragraph which puts full-time mothering into a beautiful framework: "But if you look deeper, and you must, you sense also that a remarkable miracle is taking place. No longer are you the cocky young mother with all the answers and energy. You've had to learn that each child is who he is not because of you but in spite of you. No longer can we as a couple live our own self-directed lives alongside one or two children but we are inexorably entwined in a network of complex responsibilities and relationships. There is a new ambience and God-given graciousness being worked at our very centre."

Thank you too for reminding us that anniversaries can be joyfully celebrated in the most simple of ways - a tin of soup, scrambled eggs and a candle!

Karen VanNiejenhuis,
Ancaster, Ontario

Nothing new under the women issue sun

Allow me a brief response to Kooistra's article on Women in Office (C.C. June 10).

1. "A new point of view" says the heading. I find nothing new in it at all. It has all been said before, and I still find it unconvincing. Some things have been said too often, viz. that "submissiveness does not at all contain the idea of inferiority" and that husbands have no "dictatorial power." Who in the world would disagree? Not those who are against women in office. So let's stop carrying coals to Newcastle.
2. I find Kooistra confusing and contradictory. First he says about husbands that "they have authority." Then he goes on to say that Paul begins with submissiveness but ends with equality, and in equality there is "no authority and obedience." Let's just take the Bible for what it says: Husbands are the head of their wives as Christ is the head of the church - and both of those involve a certain kind of authority.
3. The conclusion of 1973 does not stand, since synod never adopted this Report as its own, nor later ones. And as far as the 1973 Report itself goes, it is surely the worst of all the Reports that came before synod in that it is filled with prejudicial exegesis, as synod itself recognized. The Report began by assuming that which it was supposed to demonstrate. Actually the whole thing stinks. The only redeeming factor is the "minority report" of the Rev. Jonker. And THAT (minority report) HAS NEVER BEEN ANSWERED! Its substantial and rather conclusive arguments have simply been politely ignored. It would really be nice to see those arguments dealt with in a thorough manner. Then we might indeed have "a new point of view."

J. Tuininga,
Lethbridge, Alta.

C.C. and Old Cal loveable

Just a note to express our appreciation for *Calvinist Contact* - Dutch and English - just the way it is. We really enjoy Keith Knight's articles, as well as those of Bert Witvoet, Carl Tuyl, and all your other writers. Old Cal is unique and loveable, real or imaginary!

Keep up the good work.

George and Effie Holthof Sr.,
Chatham, Ont.

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To get to the real nitty gritty meaning of what God really says in scripture, study a Bible book. You may know how to stear a car, but what will you do if the engine stalls? You need more precise knowledge. Similarly, you need to know where your enemy is coming from. But unless you have studied his tactics and learned to know his weapons and what precise armor you have at your disposal, your fear for defeat may not be without real reasons. So Bible book study provides you with the more precise and exact weapons and nutrients to live by.

How to study the Bible? Get to know who wrote specific Bible books, and why; who the people are that are addressed. Do not take verses or passages out of context; for you can even prove from the Bible that God doesn't exist - see Psalm 10:4b, and also verse 11b. Ask yourself if you are trying to listen to a text or if you are, perhaps avoiding what the passage says. If you are an ordinary citizen of your country, you would love to tell your government Romans 13:3 the first sentence, but you might avoid, like the plague, commenting on Romans 13:7. And if you were part of the government, you might be very apt to use Romans 13:1, but try lots of ways to bypass what God says to you in Romans 13:3a and 4a. It is very interesting to observe yourself as to how you respond to certain passages or texts. The ones you don't like or try to avoid are usually the ones you need in your specific situation. Let God speak to you in the way of Psalm 119:105.

I am sure that you may accept that these quotations are not taken out of context. That is nice. Better, much better yet is that you check it out for yourself, if all that you have read in this article is truly what I say it means, and then simply do what you found God said to you.

Rev. P. Sluys,
Salmon Arm (BC) Chr. Ref. Church

Analysis of church deficits

Did you hear that story of the Chinese in a certain village who were going to have a celebration of some kind and all were to empty a bottle of wine in one big vat so that in the end they all could share in the festivities? Of course, there are always some who think that others will make up for what they lack, so some just put water in their bottle, thinking that it would not matter. The whole vat full of wine would still taste like good wine anyway.

When the day of celebrations arrived the wine was poured and it tasted like water, what it practically also was. Too many people had the same idea!

That is how we get shortages. Too many people think that they are below average earners and that others will make up for them. In the end we stand there all together blushing for shame.

Rev. L. Slofstra,
Immanuel Chr. Ref. Church,
Simcoe, ON

All hands on deck

Three weeks of this month were taken up by vacation which I spent in my native Holland. The recession has hit Holland too. Dutch literature is expensive and hard to get.

This summer we expect 2 Dutch cruise ships in Vancouver, the "Rotterdam" and the "Nieuw Amsterdam." I would like to receive used Dutch Christian magazines such as "De Elisabethbode" and publications by "Evangelische Omroep."

The ship Nieuw Amsterdam is scheduled to arrive in Vancouver Sat., June 25 at 8:00 a.m. and leave on Sunday, June 26 at 7:00 p.m. From then on she sails every 7 days on cruise to Alaska docking each Sunday in our port. So there is work to be done for our summer student Ron Ravensbergen and me on Sundays too!

In Rotterdam I was able to meet with several people connected with work among the seamen. One of the highlights was visiting with Rev. Max Haurissa, pastor of the "Gereformeerde Kerken" with the special pastorate/mandate of working for and among seamen from South East Asian countries. Br. Haurissa used to be a chief officer on ships plying the waters of around Indonesia before moving to Holland and accepting an office job with a Shipping Co. He was as a Christian always interested in the spiritual care of the seamen. First on a part-time basis, but for quite a while now on a full-time basis. Unfortunately, he is hampered in his work by a lack of funds to purchase Christian literature and cassettes. After returning safely on the homefront, we have already sent him a complete list of addresses. where free literature may be obtained.

Chaplain John E.F. Dresselhuis,
Vancouver, BC

Serving Abroad

Letters from missionaries as they appeared in church bulletins

Costa Rica:

Dear Friends:

We are happy and thankful to be able to tell you that we have now received our visas and hope to go to Puerto Rico.

Let us use this last letter from Costa Rica to tell you about one of our Costa Rican friends and his family.

Gerardo works as a policeguard in the surrounding areas of San Jose. The police here, by the way, are friendly and see their task as a social service. Costa Rica is still a peaceful country, quite different in this respect from some other Central American countries where there is so much turmoil.

We met Gerardo because he and our son, Erik, got to talking. Gerardo invited us to dinner one day at his house, three bus rides away. He lives in a village, in a small wooden shack, with his wife, daughter, mother-in-law. The sister-in-law and her family live in a house behind Gerardo's - which typifies the close family ties among most in Latin America. Between the two homes are some coffee bushes and a couple of banana trees. The cooking facility is an open wood-stove.

Typical of Costa Rican hospitality, we were served a meal which was much better than normal for them.

Yesterday they visited us for the day at our home; as we left to walk with them to the bus, we gave them a Spanish New Testament. They were surprised and pleased. Although there is an increase of Bible study among Roman Catholics, most people are still orientated toward the Roman Catholic church tradition, more than toward the Bible.

Although "officially" the reading of the Bible is allowed, there are many pressures which go against this, especially in close village life. Please pray that those who are discovering the Bible, will learn to meet God, or enrich their faith, in accordance with the way he has revealed himself through his acts of love and justice - and that the Holy Spirit will lead many more into the fellowship with Jesus Christ, our Saviour.

Our new address since May: Rev. Frank and Aria Sawyer, 11-R Nebraska, Mallorca, Guaynabo, Puerto Rico, 00637.

Maple Ridge (BC)
Chr. Ref. Church

Puerto Rico

Dear friends:

Since our last letter the churches in Puerto Rico have gone through a sobering experience. A student pastor, almost finished with this pre-ordination studies, left the Fairview church and took 37 people with him, about one third of the congregation.

At a congregational meeting last November he read a letter of separation. A problem had been building for some time between him and a majority of the consistory. Finally, he refused to submit to the authority of the elders. Since that time it has become clear that he has neglected his pastoral duties sadly, visiting only those who agreed with him in an attempt to consolidate his position. The hurt of the separation has been replaced by a mature pride in being a unified Christian community in the reformed tradition. The Synod of the Chr. Ref. Church of Puerto Rico has assigned Rev. T. DeVries to be counsellor to the Fairview church.

Of the three organized churches two are being pastored by missionaries, where before we had Puerto Rican pastors. Is this not the reverse of good mission procedure? Why no other Puerto Rican pastors? The other student pastors are busy elsewhere. There are no new candidates for the ministry at this time. What we are doing is beginning to train three, possibly four, gifted men to become what you know as licensed exhorters (none of them wants to enter the ministry). Our need for Puerto Rican pastors and leaders is great. Our need is your prayer that God bless us with leaders desirous of being pastors.

Shalom,

Rev. and Mrs. Arie Leder,
Calle Meadows 16,
San Patricio,
Guaynabo, Puerto Rico 00920
Ebenezer Chr. Ref. Church,
Trenton, ON

Nigeria

Dear Friends:

The Nigerian economy seems to be going rapidly from bad to worse. We are currently nine months behind in receiving the government grants that make up about 50% of our operating budget.

Primary school teachers throughout the state have been on strike since May, 1982, so it looks like the year will be write-off for the students. July is the presidential election for Nigeria, and it is anyone's guess as to what will happen between now and then - let alone afterwards.

In the meantime, we continue to serve as best we can. My knowledge of pharmacy is increasing in leaps and bounds as I scour all the possibilities of substituting what we have for what is out of stock and unobtainable except at outrageous prices.

Patient care continues as frustrating and as rewarding as ever.

Three weeks ago I discharged the first liver coma survivor that I have seen in the four years I have been here. Hepatitis is often a devastating disease in this environment.

We have conducted assorted community surveys in the past five years which indicate that 15-20% of all children here still die before reaching the age of five. That is 10-15 times the rate for Canada or USA.

Shalom,
John, Gena,
Nelvia and Gerry Van Dorp,
Mkar Chr. Hospital,
Jos Plateau, Nigeria
First Chr. Ref. Church,
Langley, BC

CR SEE

My great cause for wonderment -
to which I now testify:
How can one so reverend
be called a pulpit-supply?

Sy Nodd

This week we received the following poem addressed to Sy Nodd. It seems that someone wants to jump into the ring with him and give him a run for his money? Money? Funny, Nodd is not so puny as to pun for money, sonny.

Sy Nodd
Sy Nodd, you devious rascal
your wit gives me a chill.
Disclose your name withal
or rest assured I'll Spill.

Klaas Sis

Church News

Christian Reformed

Accepted

— to Rimby, Alta. Rev. Wiebe Geerts of Agassiz, BC

Classis meeting

Classis Chatham will meet in regular session, D.V., on Tuesday, September 13, 1983 at 9:30 a.m. in the Wallaceburg Christian Reformed Church. All material for the agenda must be in the hands of the stated clerk by August 2, 1983.

Dirk Miedema,
Stated Clerk

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News

Towards a principled politics

Ben Vandezande

Whether we like it or not, political debate is one of the most frequent items to cross our lips. Every day we are bombarded with messages about what our political leaders or the candidates believe to be just and fair. And just as often, you and I express our views on political events.

The big question is, what principles guide our leaders today and most importantly what will guide us in our speaking. Let's be honest, it's much easier to criticize than to propose. It's much easier for us to tear apart Mr. Trudeau's philosophy than to propose our own.

The Citizens for Public Justice - CPJ (also known as the CJL Foundation) has made a very important contribution to this political development. They have prepared a draft statement to serve as guidelines for CPJ. They are inviting response.

This statement may be the stimulus we all need to reflect on our personal political principles. *Calvinist Contact* will print several excerpts in the next two issues. A copy of the complete text is available from CPJ, 229 College St., Toronto, M5T 1R4.

In a future article, we will compare this statement to other statements of political parties in Canada.

I. Preamble

A. The context of politics

God made the world good. This world and the things in it were made and are meant to provide life and health and peace to all creatures. Through our sin we have been separated from God, hence both we and the world around us have become corrupt. The poor and the weak are downtrodden. We are driven by greed. The resources of the creation are misused. Countries aggrandize themselves and trust their security to military power. Governments are used to impose beliefs upon others. States seek to arrogate all power to themselves.

But, through Jesus Christ, all dimensions to creation have been reconciled to God and, hence, with themselves. Therefore, under the leading of the Holy Spirit, the whole of life, including the area of politics, can and will be restored and is an area of Christian service.

We live now in a time when sin persists and God's reconciliation is not yet complete. A time when humankind continues to turn to idols and ideologies, and away from God, from God's just laws and from God's forgiveness, mercy and salvation through Jesus Christ. Therefore we as believers do not expect finality or perfection in anything in this world. But Christ's reconciling work has begun and continues. Therefore, even though politics is often rife with injustices and oppression, it can be a means of blessing and shalom.

II. Politics

A. Office of government

The state is a community of citizens within a specific geographic area. As citizens, we are collectively responsible for the conduct of politics. Within the state there are a variety of offices, or positions of authority, which have particular responsibilities in this area. The most important of these offices collectively constitute the office of government. Government is given responsibility and authority by God to be God's servant on behalf of its citizens by promoting public justice, and it should have sufficient authority and power to do so.

C. Rights of governments

Governments may acquire the resources needed to carry out their tasks via compulsory taxation. Such taxation, being itself subject to the mandate of public justice, must be proportionate to the relative ability of people, associations and institutions to bear those taxes.

In a sinful world, governments may use coercion to compel adherence to just laws and to punish those who violate such laws. Such coercion, too, is subject to the mandate of public justice.

III. The task of states and governments

A. Public justice

The state has a variety of responsibilities to fulfill. It must be stewardly in its own use of resources. It must be faithful to the commitments it has made. Its laws must be clear and consistent. Each of these responsibilities finds its meaning in relation to the state's overriding responsibility, which is the promotion of public justice.

Public means that the jurisdiction of the state with respect to justice covers all things, persons, communities and organizations within the country, and that each of these has access to the legal protection and resources of the state.

Justice characterizes the way the state ought to carry out its public task. Justice requires that all God's creatures, including communities and organizations, should have their right relations with one another.

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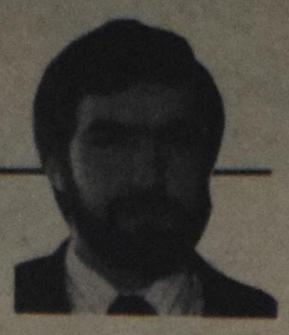
Education

Chalkmarks



Harry A. de Vries

Vital signs

"In spite of economic ralities and tough times," says the newsletter of the Society of Christian Schools in B.C., "the Christian School movement is growing at an unexpected rich rate" in that province. Groups are at work trying to open schools in White Rock (South Surrey) and in 108 Mile House, and the Coquitlam Church of Christ is planning to open an interdenominational school. "These faithful responses," to God's Word for education bear witness to the Father's faithfulness and become the petitions in our prayers," notes the report. Further to the point, Timothy Christian in Chilliwack is building an addition to accommodate increasing enrollment. Chilliwack Chr. School is considering the same move. And Haney Christian is adding a kindergarten. Who could have thought that the flickering lights of Christian education in "de new country" would burn so brightly way down the road in 1983.

Interest in heaven

Pacific Christian School in Victoria is planning its 1983-84 budget in which its plans reduce its mortgage principal and also include a portion of the cost for two new portable classrooms. Allan Watt who reported on the school's finances in the school's March newsletter urged school supporters to consider the school's financial needs prayerfully. He added: "If you feel led to loan a sum of money please call me. This money loaned would be repaid by late August - interest would be repaid in heaven. Thank the Lord for cheerful givers. "And in closing, please remember, we cannot outgive our Lord." So much for earthly usury.

School's over. Education isn't.

With classes behind them most students are off into the workplace, or at least they will be trying to get into it. But education goes on. That includes the rest of us in various vocations in the market place. My ten-year stint with *Calvinist Contact* will end later this month when I hope to tackle new courses elsewhere. End of the "de Vries decade" in the annals of C.C. history to say it in a flowery way. I have always regarded C.C. as a reformed community paper and with that view have asked a lot of different people in that community to contribute to C.C. Although I was paid to look after sections of the paper, it is with the help of many others across the country that I was able to obtain material for the Education Page, the Dutch pages and the Books page, and in part, the Church page, and the special issues. My thanks to all of them. In retrospect, I hope that the assortment of material has benefitted readers in the community in some way and has strengthened the ties that hold it together to the Lord's honour. That was Farenhorst's vision for the paper. Sounds a little idealistic perhaps and a little smaltzy, but valuable nevertheless. I see it as another one of those works of faith which we hold dear in the Reformed community in addition to all the others such as our Christian schools.

Students speak out

The things that bug me about sports

Some sports would be more fun if it was more equal with boys and girls. Whenever you come out to the baseball field you know that the girls are going to be outfielders without gloves. When you are up to bat all they say is "Easy Outer"! and they throw you sissy balls and you get so nervous that you don't hit them and they say, "Ha, she can't even hit that one."

The same with soccer. You can be sure to see the girls as defence! At corner kick, they kick and the girls stand by the goal, 12 yarders exactly the same. I think they should give the girls a chance because if this goes on and on girls will never get good at anything and the boys will be further ahead. By the way, did you ever see girls in the N.H.L. or anything like that???

Cynthia
Agassiz (BC) Christian School Newsletter

Educational belt tightening all over

Harry A. de Vries

Ontario is in the process of revamping its secondary education program and now Alberta appears to be following suit, although in a somewhat different fashion. The Alberta Ministry of Education has made testing in certain subject areas mandatory in grade twelve and has decided that the final score will make up one half of the final course mark.

According to Minister of Education, Mr. David King, "Other initiatives will be taken in the areas of teacher, program, school, and system evaluation as well as teacher training, certification and curriculum. "A major review of the secondary program of studies will be initiated in the near future.

In Ontario, students will be expected to take certain core requirements to graduate from High School and yet others to go on to college or university, in an attempt by the ministry to standardize the educational system in some fashion. The move will allow for easier transfer of credits to other provincial schools and for more uniform standards for those entering colleges and universities. Some universities are now having students write entrance exams to evaluate them on a uniform basis since high school standards now vary so widely.

British Columbia already has a testing system in place at various grade levels. The Federation of Independent School Associations (FISA) is questioning the right of the provincial government to infringe on the right of independent schools by forcing them to teach certain subject material.

Alberta too tests students at grade 3, 6 and 9 levels, but up till now the grade 12 exam was a voluntary one. Now diploma exams will be mandatory and "course specific," meaning that they will test material that was given to the teacher on a course outline for English, Social Studies, Mathematics, Biology, and Chemistry. Marks on the tests will account for 50% of the student's final course mark. The passing mark for the course work will be raised from the current 40% to 50%.

To obtain a General High School Diploma an Alberta student must now "satisfy the current course and credit requirements and write a diploma examination in either English 30 or 33." And to qualify for an advanced High School Diploma, course requirements have to be met and the government exams have to be taken in five subject areas. The latter diploma may well become one of the admission requirements to university in the future.

First administration of the tests will be in January of next year. Should students fail an exam they may request that it be remarked, and they can also rewrite it at a later date.

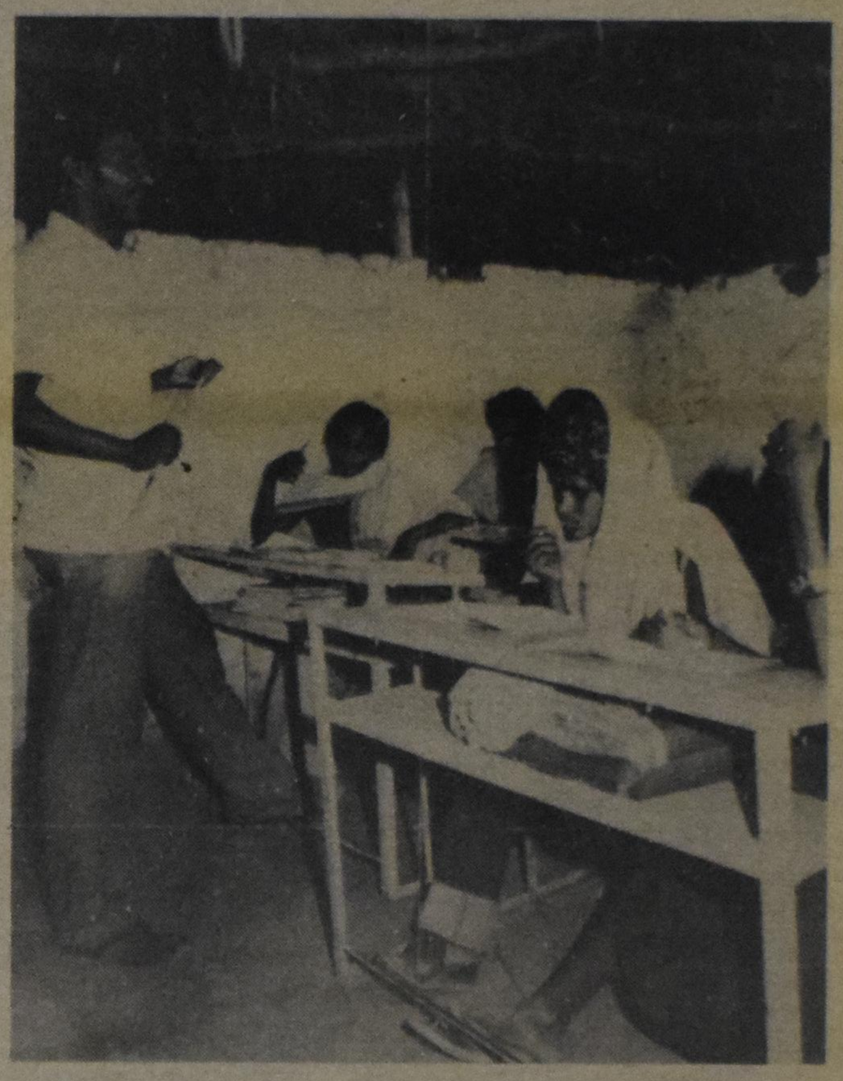
Since November, 1980 when the student evaluation program was announced, there has been considerable discussion and debate about student evaluation in the province, particularly about the provincial examination at the high school level. After studying some 237 reports on the issue, the ministry decided on the new program in the belief that it has the support of most Albertans. A government report states that provincial examinations, have in fact, "overwhelming support."

Vice principal Henry Heinen of Immanuel Christian School in Lethbridge favours the standardized testing for grade 12 students in terms of qualifications for the province's many scholarships. Mr. Heinen has always felt that education at Immanuel was of a high standard, so that a 70% might easily rate as an 80% at one of the other schools. Now the testing will show what really is the case.

However he could understand that the B.C. schools are having problems with standardized testing there, especially in areas such as social studies where approaches taken by teachers might differ greatly. But he added that in Alberta the testing system had always existed in some fashion so that the schools were used to it.

Ontario used to have grade 13 departmental exams that were marked in Toronto by teachers during the summer months. It backed away from the system, but is now moving somewhat in that direction again, trying to find the mean position.

Will it ever come to a standardized national exam? The Council of Ministers of Education may have discussed the matter at the annual conferences but regional differences are still too great to allow for a move in that direction for a very long time.



TORONTO? EDMONTON? VANCOUVER? Hardly, obviously. Tigrinja, Sudan, Northeast Africa. Although students there learn in a somewhat different setting, they still come to school wearing blue jeans, rolled up at that; and, of course, some of the local garb to go with it. Interested in a student exchange with Tigrinja?

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#30

A real mixture (Part 1)

When the consistory of the Hamilton Christian Reformed Church reported the arrival, on May 14, 1929, of a "goodly number of purebred Frisians, plus a small number of stragglers" it couldn't possibly have anticipated the many "stragglers" that would follow in another two decades.

We have already mentioned the "cosmopolitan" passenger lists of immigrant ships and how Dutch immigrants during their crossing of the Atlantic would comment on the quaint accents and manners of their fellow countrymen.

It is hard to imagine for second and third generation Dutch-Canadians that The Netherlands, for all its miniscule dimensions, could produce such a variety of people.

Not only did their spoken language vary so much that people from one province had a great deal of difficulty understanding those from another, there were also physical and cultural differences.

Attitudes toward life and religion varied greatly, due to centuries of relative isolation. Racially the Dutch are a mixture of three groups, each (at least until the twentieth century) with their own territory (see map A). Just as the Dutch coming to Canada would someday discover there is no such person as "an average, or typical, Canadian" so they would discover differences among themselves as well.

In a fascinating book on Dutch roots, Dr. A. Chorus of Leiden University, "*De Nederlander uiterlijk en innerlijk*" (The Dutch, External and Internal) explores what makes the Dutch different from their neighbours, but also from each other.

Chorus mentioned how the Dutch talk differently: the coastal people (Frisian) articulate sharply. The Alpine, Frankish people use long, somewhat drawn-out vowels, while the Saxons have less clear "mumblings."

If you've got an ear for it, you can still recognize these major dialects in the way Dutch immigrants speak Canadian English.

Professor Chorus contrasts the somewhat stubborn Frisian with the easy-going Limburger. He calls the Northerners more inward directed and the southern Dutch more outgoing.

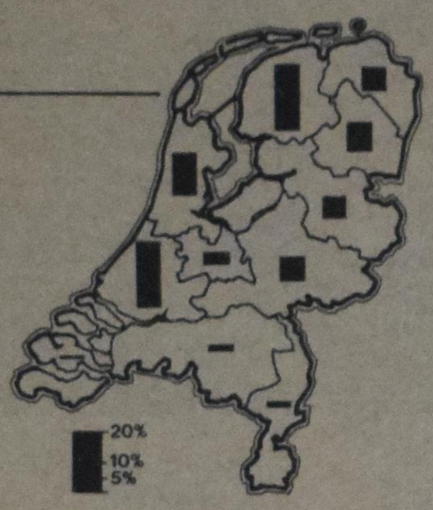
He also explains that in some ares of The Netherlands people are long-faced and in others, round-faced. The taller, blond Dutch people are likely to have ancestors in the northern part of the country, while the shorter, darker ones come from the south.

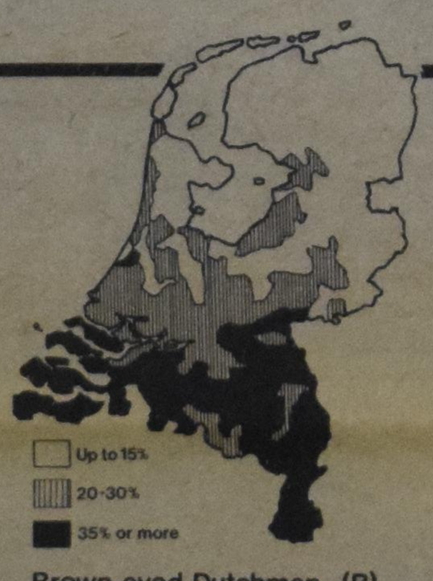
A colleague of Chorus, Prof. L. Bolk of Amsterdam even charted the country according to eye colour in the 1930's (see map B). It didn't take Dutch-Canadians long to recognize these regional differences. Some among them were found to be jovial and outgoing, others were strictly business with little sense of humour. Some looked on the practical side of things, whereas others were idealists and daydreamers.

Some immigrants were talkative and others kept their words to a minimum.

In his study of Dutch types, Dr. Chorus shows how a Hollander and a Groninger might react to the same event. The first might say "I was frightened to death" (ik heb in doodsangst gezeten). His counterpart, a master of understatement would say, "I was rather unsettled myself" (Ik heb ook oarig benaauwd west).

From Chorus' lengthy work it is interesting to highlight some of the typical regional differences, especially since *Calvinist Contact's Survey on Immigration* in 1980 showed a representation from all eleven Dutch provinces (see map C).





Brown-eyed Dutchmen (B)

Racial Origins (A)

small talk ...

Alice Los

Immigration is good for the soul

One day last March marked the 24th anniversary of our family's arrival in Canada. It was a good occasion to take stock of our immigrant experience. How had we fared? Had it been worth the pain of breaking away, the strain of forging new bonds?

I myself never looked back. I took to this country and its people with something of instant recognition, based on a sense of kinship, I think. Yet even such an eager embrace of another culture knew its moments of hesitation and I remember well the fear I had of dying here and of being buried in what, initially, I regarded as foreign soil.

When this fear subsided I knew I had started the process of integration. In time the language barrier also crumbled. To be sure, I will never lose that telltale accent and I will always know the frustration of having to grope for that one, right, but elusive word to express myself with. Even so, this key of second tongue has opened the door to a whole new dimension of life and it came as a fringe benefit with the effort of immigration.

The whole struggle to adapt often creates a particular tension of give and take but I submit that immigrants do well to give *more* than they take. Integration is a must as long as it is not the cost of losing all sense of self. It's generally recognized that the many ethnic groups in Canada have been allowed to keep their own characteristics and so have formed a mosaic with their distinctive identities intact. Still, a good mosaic presents a unified pattern of colours and shapes.

Alice Los lives in Woodstock, Ontario, where she keeps house and writes in her spare time.

It takes a special people to open its doors to a steady stream of foreigners in search of freedom, space of adventure, and I believe that Canadians have proven to be a very special people indeed.

Every schoolyard in this country nowadays has sturdy little Canadians play and frolic with some fragile Vietnamese youngsters. On our street, black-haired Portuguese and Italian kids play road hockey with blond Dutch boys, Irish lads and a very cute little fellow from some tropical island rounding out the team.

Meanwhile, I'm still very proud to be of Dutch descent. I'm still very fond of that small country with its windmills, canals, dikes and polders under an ever-changing sky and of its fiercely independent people.

Then why did I, why did so many others leave? Why indeed. The answers are probably as many as there are people who answered the call of distant shores. One thing I know - immigration is good for the soul. To turn from familiar ground to an unknown country, to leave relatives and friends behind, to be bereft of their immediate support makes the (Christian) immigrants feel their dependence on God very keenly. As strangers in a foreign land they grope for God's guiding hand as they chart their future.

Then, too, it's a spiritual thrill to discover another part of the universal church. This is our Father's world and to meet more of his children halfway around the globe makes immigration all the more exciting.

Human beings in general and Christians in particular, tend to stick with their own kind. We draw the lines along national, ethnic, social, racial, intellectual and most of all, religious borders.

But to venture across gives a new perspective. And we often discover that to know better is to love and appreciate more.

Come to think of it, all Christians are emigrants at heart. We yearn for a better place to live, therefore, we look for the city which is to come even though our vision may be blurred at times.

And we know it's worth the long and arduous trek for in THAT promised country we will be at home forever.

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Ebenezer Villa: A blessing for everyone

Harry A. de Vries

When my aunt lived at home she would call us two or three times a day. Now she hardly ever calls because she's simply too busy. That was the comment of one committee member involved with getting the Hamilton retirement home off the ground. He added that the villa has filled a real need for elderly in the Hamilton, Ontario Reformed community, and that both residents and their children "have received a rich blessing in the process" of setting up the home.

Investigations into the possibility of a home for the elderly within the Canadian Reformed community were begun in 1956. Over the years the original membership of 21 has grown substantially to include members in all Canadian Reformed congregations in Southern Ontario as well as many Christian Reformed individuals. A two-acre lot that ajoined the Cornerstone Canadian Reformed Church and schools on Stone Church Road was eventually purchased to become the site of the 30-unit structure.

The Coordinating Committee had first planned for a 15-unit building, but costs were an influencing factor in the decision to increase the size to 30. The membership had wanted to include a meeting area and a library and in addition a number of other conveniences to make the home a pleasant place to live; fifteen units could not support their concept.

On Saturday, June 25, Ebenezer was officially opened. In a historical sketch of the Villa, Mr. L. Knegt mentioned that in terms of funding "Many anxious moments were overcome" in the past few years. But the beautiful structure is evidence of the ability of the community to pull together for common concerns. Mr. Knegt thanks all who contributed to the project and above all he gave thanks to God for making it all possible.

In his address during the opening exercises on Sat., June 25, Hamilton MP, Dr. Hudecki, commented that the expenditure on the building had definitely been worthwhile. And he noted that a community is judged by what it does for its elderly.

Ebenezer is a limited care home. A local physician, Dr. J. Roukema, is on call at the home and he drops in frequently to visit the residents. And a nurse and social worker are on standby. Mr. Peter Knooihuizen and his wife who maintain the home, can be called on by the tenants any time of day or night by means of an intercom system. His assistance is greatly appreciated by everyone.

The residents are totally on their own at Ebenezer. They organize their own socials and special events such as birthday parties. And soon they will be able to have their own garden plots near the building.

The Villa which is near to both the Cornerstone Canadian Reformed and the Mount Hamilton Christian Reformed Churches, is home to folk of various Reformed backgrounds. But they all get along very well. "We are all brothers in the faith," says resident Mr. Albert Mulder. A weekly Dutch service is available to the residents in the Cornerstone Church.

Students from the neighbouring elementary and high schools frequently drop in. Sometimes they use the proximity of grandparents as an excuse to get off the school property. But the folks at Ebenezer enjoy their visits.

Coordinating Committee chairman, Mr. Tony vander Hout said that the aim had been to provide a dwelling place for God's covenant children. The fruit of all the work he said was not of "our own doing." The association had simply filled a need. The result, he added has worked out "beyond our expectations."

Rent for a one-bedroom unit is $325 and for a two-bedroom apartment $375. Five units are still vacant, two of which are designed for the handicapped in wheelchairs.

Meet the residents

337 Stone Church Rd.

Co-ordinating Committee chairman, Tony VanderHout and Ebenezer residents, Mr. and Mrs. C. Gutter.

Happy to be living here

Ebenezer, that is how it is with us too. God has brought us to this place. Everything has its appointed time, for us too. It was time to move into this Villa. Here there is no grass to cut or snow to shovel.

Now that we live here we are often asked how it suits us here. Then we reply, "Very well." Drop in and have a look around. The apartments are beautiful, comfortable and cozy. Yes sir, we are very happy to be living here.

We have a gracious caretaker who is always willing to help us with advice and to lend a hand. And what is most important, is that we all get along so well with each other. After all, we are all brothers and sisters in the faith.

And in times of sickness, whenever someone, or a number of us, has to be taken to the hospital for one reason or another, then you come to the realization that many prayers are brought before the throne of grace on that person's behalf. And then we experience what the psalmist so strikingly expresses in Psalm 133:3: "Where brothers live together in unity ... there the Lord bestows his blessing." There he himself lives. There he offers his salvation and life eternal.

C. Gutter

at the official opening

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People

... and some of the seed fell on campus ground

The author, Rev. Pierik, works as a campus minister at the University of Toronto, being employed by the Home Mission Board of the Christian Reformed Church. Working with students on an individual basis is an important part of his task. The stories he tells are true but he has mixed up some of the facts to prevent identification.

In a report on his work, Mr. Pierik wrote: "People in stories appear uncomplicated often, with big problems that are neatly and permanently solved. I meet few such people, so even if some of the stories seem to have happy endings, remember that each is only one paragraph out of a life history. Some of the stories are obviously unfinished. They represent as much the nature of our work on campus.

Dick Pierik

Jane No student, but with many friends on campus. A "backsliding" Baptist when I first met her. Starved for attention, Jane had spun an amazing web of lies to impress those around her. Eventually her friends began to see through her and confronted her. They asked me to help bring reconciliation, but when things did not work out they gave up on Jane. After a few more such incidents Jane admitted her lies to me, confessed them to God and admitted her need for His help. She has since joined a local church where people continue to love her in spite of the fact that she has also put their patience to severe tests. She has taken my advice to seek professional help and seems to be slowly learning to live with the truth about herself, making lies unnecessary.

Scott A sincere Christian, Anglican. A homosexual, Scott did not dare talk to people in his own church for fear of being rejected; he's not the only one unfortunately. His homosexuality seems closely related to other unresolved tensions in his life. In our discussions we spent much time talking about his relationships to his parents, to male and female friends, to God, as well as to himself. Scott has also begun to see a professional counsellor, and with encouraging results. He is happier these days and drops in only now and then for a talk. He has courageously ventured into a male friendship (straight) and is undergoing significant changes in his feelings toward the opposite sex. What if he were not, though; should we reject him?

Laura (for contrast) A bright student, Jewish background. Laura is a lesbian. She spent a year in a notorious cult, and then several years in psychotherapy trying to put the pieces of her life back together. She joined us in response to our ad in the campus paper and eagerly announced she wanted to become a Christian. But our discussions have become stuck. Laura feels we are too narrowminded on the issue of homosexuality. "Would Jesus forbid two women to love each other?" she asks. She drops in rarely now and told me last time that becoming a Christian was off for now. In a Christmas card she wrote that she is going through very difficult times but also wants to isolate herself from people, especially Christians. I have written her a little note offering help.

Ken Non-christian background, Chinese. Converted to the Christian faith two years ago "by means of the four spiritual laws and a prayer" he tells me with a strong hint of cynicism. Ken has told me several times that becoming a Christian was the worst(!) thing that ever happened to him. Before his conversion he was happy, did well in school, and dreamed big dreams. Now he is depressed, fails his university courses, and actually wishes he were dead. My hunch is that Ken was converted too soon, so to speak. He tells me he knew almost nothing about the Christian faith at the time of his conversion, yet now he feels he can't escape it. Ken understands Jesus' call to self denial as a call to self destruction almost. "What will be left for me" he asks "if I deny myself? Does not God seem awfully selfish?" My assurances that we find ourselves by denying ourselves are only partially successful. Sometimes Ken leaves my office softly saying to himself that the Christian faith may be good news after all, but so far he has returned to be convinced all over again.

George Italian, grew up in a Roman Catholic home, but not a believer when we met. Although he came to inquire about the faith he had such a chip on his shoulder that he finally agreed he was really God to himself. We spent hours debating the validity of the claims of Christ. Then he dropped out and I did not see him for a year. In due time he came back and we picked up where we had left off. Again he dropped out for months. Recently he called and asked whether I would be willing to spend time just going through Scripture with him. I said I would. During our second session I asked how close he was to accepting Christ and he told me he had already done so. Being the sceptic I am I will look for more than words, but the signs seem unmistakable so far. At least he is not far from the Kingdom of God.

Gwendolyn Brilliant student; her father high in the ranks of one of the mainline churches in Canada. Gwendolyn was brought up on a Christian view that stressed decency, class, and respectability rather than faith in Jesus Christ. Through other students she has discovered that there's more to being a Christian, and she wants to accept the true Christ. But she knows that her father sneers at "evangelical" Christianity, and being married to an unbelieving husband does not help. The struggle is intense. Being a perfectionist as well she has drifted from one of our groups to another presumably hoping to find the right one. I am not sure we will measure up to her expectations. Will Christ?

Benita Not a Christian when I first saw her. Against many odds she had become interested in the Christian faith. Having Christian friends helped. She quietly joined one of our study groups, began to participate in the discussion and fellowship more and more, and then one time dropped in to tell me she had definitely become a Christian. She admits she has many questions and needs to grow much, but who of us does not?

Dan A Christian student, United Church background. He came to me very depressed and in due time unburdened his deep sense of guilt for having tried to take his life, and almost succeeded. He is afraid he may succeed next time. I have tried to persuade him to seek professional counselling, but he tells me that coming to me was hard enough. With thousands of students around him, Dan is terribly lonely. He does not know how to reach out to others, and others, including his fellow believers, seem not to notice him, certainly not his dark inner self. I am afraid many can't be bothered paying attention to him. After many talks, Dan is showing some improvement, but he is a long way from being part of the caring community that he needs so much. What about God you say? Dan only feels anger, disapproval, and lack of interest from God. I almost think only people can help change that.

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I am a seashell

by James Geuzebroek

Hello. I am a seashell. Don't ask me where I'm from, because I won't be able to tell you. Don't ask me who made me, because I won't be able to tell you. All I know is that I'm a seashell and I'm going to tell you my life story as far back as I can remember. Don't try to trick your way out of hearing it either, because I'm determined to tell you.

Now, as far back as I can remember I was sitting on the bottom of the ocean ... what ocean? I don't remember. Anyway, I was sitting on the bottom of the ocean with no one around me. No seashells, no starfish, no fish, no nothing. I had no one to talk to.

One day I was sitting there, bored as usual, when all of a sudden a voice behind me said, "Hi, there."

I didn't turn around (obviously because seashells can't move) and said, "Who are you, and what do you want?"

The voice behind me said, "I'm another seashell and since we're going to be stuck here for a while I decided maybe we could be friends. By the way, my name is Sam. What's yours?" he added.

I thought for a moment and then said, "I don't have a name."

He made a little chuckle at that and then said, "Well even though you can't see me, I can see you and what I do see of you is very swirly and colourful so I will call you Whirls."

I said that I liked the name and then we began to talk, with Sam looking at my back all the time and me not even looking at him. We talked for a long time saying anything that popped into our heads. Then we went to sleep and the next morning we woke up and again we talked until bedtime.

We went through this same process every day for a long, long time and we never had a disagreement or arguement. We became the most devoted friends in the world until one fateful day a strong current hit us and sent us flying away from each other. I was carried along in the water for a long time until I finally reached land and good ol' Sam was nowhere in sight. I felt terrible!

I was on that beach for a few days when all of a sudden I was picked up by a little boy who threw me mercilessly into a car where I was driven around for a long time, sometimes stopping overnight or for meals.

When the boy's family pulled into their driveway, I was taken out into a freezing cold climate, but thank goodness I was soon in a warm house where I was placed on a shelf with other little toys and gadgets.

Even though I was knocked around and hit occasionally, I was treated fairly nicely at this house, but I still longed for Sam.

One day I was feeling quite fine when all of a sudden I was grabbed by the young boy and thrown out of his second story window.

As I landed very painfully near the curb I decided then and there that humans were seashells' greatest enemy. I wasn't lying for more than an hour when I was picked up by a big dog. He carried me around for a while and once again I was dropped on the ground.

About a half hour later another little boy picked me up and put me in his pocket. In that pocket I was grabbed, squeezed, squished with garbage and every once in a while I was taken out and either thrown or kicked around. Once, when the little boy was playing on his dad's pick-up truck, his coat pocket widened and I fell out on to the back of the truck. The next morning I could hear voices around the truck. All of a sudden I was being crammed with suitcases and bags, and soon after that the pick-up began to move. As we moved, I noticed the climate got warmer and warmer and as the air got warmer I became more excited.

When the ride was finally over, the humans began to take the luggage away when all of a sudden one of them grabbed me, said "How did this get in here?" and then threw me away. Even though I landed on nice, soft sand I still hate humans because of the way they treated us.

A little while later I was picked up by yet another human, except this human was the only human I have ever met who is kind.

"Hmm", he said, "this is a very beautiful seashell." He added. "I think that I will take it to my shop and sell it."

"And that", I said to the seashell next to me in the shop, "is the story of how I got here.

When I finished my story I noticed that the shell next to me was laughing.

"What's so funny?" I asked him.

He looked at me with a smile on his face and said happily, "I am Sam!'"

"Wow!!" I said, "Tell me, how did you get here?"

Then he told me the story of how he had come here. As soon as he was finished telling me his fascinating story, someone grabbed us, brought us to the counter and bought us.

As we were about to leave I could hear the kind manager of the store say, "You just bought yourself two beauties Mac. Hate to see 'em go."

The man then took us to his house and put us in a large aquarium with many other fish and plants, I am very happy now because I am in my own good environment and I am living with Sam.

The End

James Geuzebroek lives in Unionville, Ontario, and is eleven years old.

A planter

You will need:

a tin can
soft copper wire
10-12 clothes pins
rubber bands
shellac or brown stain

Instructions:

1. Remove the springs from the clothespins (you may need some help).
2. Place clothespin halves around the can with outside part (flat part) against can.
3. Hold clothespins in place with the rubber bands.
4. Wrap copperwire around can, in the grooves of the clothespins and twist ends, so clothespins will be held in place.
5. Stain, or shellac the planter and let dry.
6. Buy a little plant and put it in the planter.

Alice VanhetVeld is a teacher in Rexdale, Ont.

Famous painters

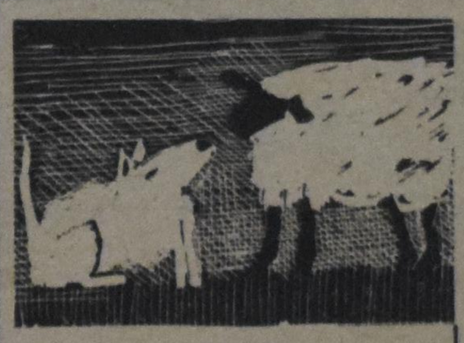
Cornelius Kriegshoff

A famous Canadian painter is the Dutch-born artist Cornelius Kriegshoff. He lived long ago in the middle of the last century and is known for his paintings of the rural life of the province of Quebec. The French-speaking people of Quebec living in the countryside, where called "Habitants" in the French language.

Kriegshoff made colourful paintings of the houses they lived in, of their barns and their fields. He painted their children at play and pictured their farm animals in their farmyards, the hogs rooting in the mud and the cattle sleepily standing around. He painted the skies, the trees and the streams in all their changing colours as the seasons went by.

Cornelius Kriegshoff's work is so interesting because we see the kind of clothes the children wore and what kind of games they played. His paintings of rural life in Quebec give us an impression of a way of life (without cars and tractors and television) we would call old-fashioned and primitive.

That's the way Kriegshoff saw the people live and he wanted to keep the memory of that life in his painted pictures. He has succeeded very well and as Canadians we are thankful for it.



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Carl D. Tuyl

Persoverzicht

Journalistieke traditie getrouw vermelden we het voornaamste nieuws maar eerst: de Prinses van Wales droeg geen kousen tijdens haar bezoek aan St. John. En bijna even belangrijk is het bericht dat het kamerlid Lynn McDonald niet meer haar hoedje in de Kamer mag dragen maar bij beslissing van de voorzitster nu gedwongen is om blootshoofds in de gewijde hallen te verschijnen. Ik wist dat u dat allereerst wilde horen.

Onze Minister van Volksgezondheid, de energieke Monique Begin heeft, om het zo maar eens te zeggen, de oorlog verklaard aan haar provinciale kollega in British Columbia die aan mensen in het ziekenhuis een rekening van $7.50 per dag stuurt. Monique vindt dat niet netjes en noemt het een belasting op ziek zijn, en ze heeft gelijk ook. En over ziek zijn gesproken: weet u wel dat er verleden jaar maar 1064 gevallen van mazelen gerapporteerd werden?

Trudeau heeft een nieuwe luitenant-gouverneur benoemd voor British Columbia: Robert Gordon Rogers. Het was een soort verjaardag in de afgelopen week en wel van het beroemde (of beruchte) zes-en-vijf voorstel van de regering. Hoe het onze ekonomie beinvloed heeft is voor velen een onbekende zaak. Het is natuurlijk beter dan verleden jaar maar vele ekonomisten zeggen dat dat ook het geval zou geweest zijn zonder die krachtdadige ingreep.

Voor ons aller beminde Rene Levesque was het een week van alles wat. Hij slaagde er in om maar eventjes een biljoen dollar investering voor Quebec in Frankrijk los te peuteren, en daar mag onze dappere premier toch wel een veer in de hoed voor hebben. Alle beetjes helpen niet waar? Het liep minder goed met de politieke doeleinden van zijn bezoek aan Frankrijk. De tijd van de kaarsrechte DeGaulle die het niet beneden zijn waardigheid vond om in Canada's troebele wateren te vissen, is nu voorgoed voorbij. De Franse premier liet wel even weten dat er geen "vive Quebec libre" in Parijs meer geschreeuwd wordt. Mitterand wil niet bij Ottawa in ongenade vallen. Of laten we het zo zeggen: hij heeft zijn handen zo vol met binnenlandse zaken dat hij geen tijd nog genegenheid heeft voor riskante buitenlandse diplomatieke avontuurtjes.

Er gaat een hardnekkig gerucht rond dat de gouverneur-generaal aan het einde van zijn ambtsperiode als ambassadeur naar Moskou benoemd zal worden. Ik vraag me af of dat een beloning is of een straf.

Onze Minister van Buitenlandse Zaken kreeg een brief van zijn kollega Shultz waarin deze kennis gaf van zijn misnoegen met het Canadese beleid inzake buitenlands kapitaal investering in ons land. Allan MacEachen die de voormalige Minister van Financien is zal in dat tijdperk wel meer misnoegen geinkasseerd hebben, ik denk niet dat hij over de brief uit Amerika veel slaap verloren zal hebben.

Nu naar het buitenland. Het rommelt een beetje in het Vatikaan. Onenigheid aangaande de pauselijke politiek in Polen werd openbaar, en de redakteur van het Vatikaanse dagblad die de kat de bel aan bond ging in snel tempo de laan uit. Voor iemand die zijn priesters deelname in de politiek verboden heeft was de paus op dat terrein nog al aardig aktief, en er kon wel een bitter smaakje aan die politieke aktiviteiten kleven. Er was reden om aan te nemen dat de Poolse regering vrede sloot met de kerk over de rug van Walesa. Zoiets kan diplomatiek verfraait worden met keurige bewoordingen, het kan waarschijnlijk goed gepraat worden met hoogdravende taal, moreel zit het niet lekker en dat valt me tegen van de paus.

Ook Arafat ging het niet goed van de week. Er is revolutie in zijn eigen gelederen, en de man heeft een hoop prestige verloren.

In Italie zijn, zoals u weet, nationale verkiezingen gehouden. Dat is na voetballen de geliefde nationale sport, maar deze keer hadden de Italianen er balen van en de regerende partij verloor een aanzienlijk aantal stemmen. Het vier-en-veertigste kabinet na de oorlog zal nu gevormd moeten worden door bijna theoreties onmogelijke koalities. Uiterst rechts en uiterst links hebben in stemmenaantal gewonnen, maar hoe kun je die nu in een regering plaatsen? Tengevolge van al die politieke onzekerheid ging de beurs in Rome naar de kelder.

De vice-president van Amerika was in West-Duitsland waar hij door de "anti-kerners" bekogeld werd met straatstenen. 't Kan verkeren, zei Breeroo, nog niet zo lang geleden hadden ze liever kanonnen dan boter. Ze hebben zeker de smaak van boter te pakken gekregen.

En in Holland is de prins-gemaal nog steeds lijdende aan ernstige depressie die opname in het ziekenhuis noodzakelijk heeft gemaakt.

Carl Jr. en Katriena maken het uitstekend. Beiden verheugen zich in een uitstekende eetlust hetgeen ze van niemand vreemd hebben. En zoonlief is op z'n motorfiets gestapt naar het Westen. Mocht u hem tegenkomen behandel dan de jonge man met zachtheid a.u.b.

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zodat je voeten en je hart niet struik'len zullen.

Luister, Mijn kind, Ik leg de woorden in je mond;
spreek wat je hoort en blijf van Mij getuigen;
weet, dat Mijn engelen van vreugde juichen
wanneer door jou een zondaar tot Mij komt.

Ik zal je warmen door Mijn Geestesvuur,
Ik zal je overal en altijd blijven leiden;
onthoud het goed: in Mijn hand zijn jouw tijden
en vreugde wacht je, zonder lengte of duur."

Nel Benschop
in "Zo zag Ik hem", Kok, 1983.

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Dutch

Eenzijdig ontwapenen stelt vrede en vrijheid in de waagschaal

Friesch Dagblad - "Niet vanuit het recht van de sterkste, zoals het in de oudheid geschiedde. De overwonnen volken hadden voorschriften te accepteren, welke de Romeinen dicteerden, de zogenaamd Pax Romana. Dat was wel een vrede waarin geen oorlog was, maar het was tegelijkertijd ook een opgelegde vrede.

Tegen deze achtergrond is het, dat Jezus in Johannes 14 vers 27 zegt: "Mijn vrede geef Ik u, niet gelijk de wereld u die geeft." De vrede waarover de Heiland spreekt, gaat terug naar die vrede welke genoemd wordt in het Oude Testament."

Dit zei prof. dr. W.H. Velema van de Theologische Hogeschool in Apeldoorn, op de in Baarn gehouden besturenmiddag van de Bond van Chr. Geref. Mannenverenigingen.

Prof. Velema betoogde, dat de diepte van de bijbelse vrede is geconcentreerd op en in de Here Jezus Christus. Over de vrede op aarde kan je buiten Hem niet om. In de vredesboodschap, die de Here Jezus brengt wordt duidelijk ook de weg getekend van mensen, die wel en niet willen buigen voor God.

Losgesneden

De vrede, zoals deze in de Bijbel ons voorgehouden wordt, is als geschenk, maar ook als een opdracht te zien. Daar hebben wij als mensen ons voor in te zetten, in het gezin, de kerk, het land en de volkeren rondom. Veel wordt er gesproken over vrede, doch zonder dat men die order van Gods wet en gerechtigheid erin betrekt. Dan is het een vrede die van haar wortels is losgesneden.

Prof. Velema vervolgde: "Wat doen wij met deze vredesboodschap? Wat betekent dit concreet in het samenleven van de volkeren? Hoe stellen wij ons dit voor als Nederlands volk? Hoe moeten wij staan ten opzichte van de kernwapens?

Onze overheid heeft deze wapens nodig. Zij heeft ten opzichte van haar onderdanen ook een beschermingsplicht van Godswege ontvangen. Zie artikel 36 van de Nederlandse geloofsbelijdenis. Het is haar plicht en taak om sterker te zijn dan de tegenstander, die zij nu eenmaal van Godswege moet binden en tegenhouden.

Niet meedoen

Zij moet zich realiseren, dat zij wapens nodig heeft, die gelijkwaardig zijn aan die van haar tegenstanders. We hebben deze verschrikkelijke wapens nodig om ze, God geve het, nooit te gebruiken. Zouden deze er niet zijn, dan heeft de tegenstander alle gelegenheid, ruimte en kracht om ons te overwinnen, te veroveren en ten onder te brengen. Onze overheid zou haar beschermende taak verzaken tegenover het steeds sterker opdringende communisme.

Eenzijdige ontwapening brengt een kernoorlog steeds dichterbij dan een tweezijdige ontwapening. Onze tegenstander zal zeker niet schromen deze tegen ons te gebruiken als hij al bij voorbaat weet, dat ze niet tegen henzelf zal gebruikt worden.

Een christen kan en mag niet aan een vredesdemonstratie meedoen zoals ze in Nederland en andere Westeuropese landen worden gehouden, omdat ze zeer aan de politiek van Moskou ten goede komen. Deze demonstraties worden opgezet door enkele infiltranten. Hoe ongeloofwaardig het ook door velen wordt beschouwd, het is eenvoudig de waarheid. Een enkele infiltrant weet de hele zaak in werking te stellen en te bespelen. Een ieder, die vanuit oprechte motieven aan een vredesdemonstratie meedoet, die demonstreert in feite ten gunste van Moskou. Middels propaganda wordt de weerstand van het westen gebroken," aldus prof. dr. Velema.

Ontario viert feest in 1984

(Canadian Scene) - De provincie Ontario bestaat volgend jaar 200 jaar, terwijl het dan tevens 150 jaar geleden is dat Toronto tot stad uitgeroepen werd. Wat men daaraan gaat doen is nog niet precies bekend, maar men heeft in ieder geval al comite's benoemd en organisaties gevraagd aan de plannen mee te werken.

Als men zich gaat afvragen wanneer Ontario eigenlijk is 'geboren' dan kan men over allerlei verschillende data gaan praten. De datum die meteen opvalt is 1791 toen het Britse Parlement een constitutionele wet uitvaardigde waarmee Upper Canada tot stand kwam. Dat omvatte een gebied om de grote meren dat deel geweest was van New France en dat volgens de artikelen van het Verdrag van 1763 dat in Parijs gesloten werd nu in handen was gekomen van de Britten. Dit werd echter voornamelijk gedaan om tegemoet te komen aan de klacht dat de mensen in dit gebied moeilijk op effectieve manier bestuurd konden worden vanuit de stad Quebec, de hoofdstad van de Britse kolonie Canada.

De meeste mensen die in die stad in Upper Canada woonden waren mensen die de oorlog in de Verenigde Staten ontvlucht waren, of die uit hun land verdreven waren door de zegevierende rebellen die geen mensen duldden die niet aan hun zijde stonden of hadden gestaan. Het waren dus in feite refugie's, die, berooid van vrijwel al hun bezittingen, in Upper Canada arriveerden. Dat begon in 1776, maar pas in 1783 en 1784 kwamen zij in grote hoeveelheden naar Upper Canada. De Britse Regering gaf hen land en werktuigen en noemde hen United Empire Loyalists, een naam die zij met trots droegen. In 1884 hielden de United Empire Loyalists of Ontario zelfs een groot feest ter herinnering aan het feit dat de eerste loyalists zich honderd jaar geleden in Canada hadden gevestigd. En zodoende heeft Ontario besloten om feest te vieren in 1984.

Toen Toronto in 1793 tot hoofdstad van Upper Canada werd uitgeroepen droeg het nog de naam York. De naam was gekozen door de Luitenant Gouverneur, John Graves Simcoe, ter ere van de Hertog van York, de commandant van de Britse troepen, die in die tijd in Nederland de Fransen aan het bevechten was.

De hoofdstad York werd gebouwd op een plaats waar aanvankelijk een handelspost met de naam Fort Toronto had gefungeerd, terwijl er nog eerder een Indiaans dorpje had bestaan. De Fransen verwoestten Fort Toronto op hun vlucht voor de Engelsen, en toen Simcoe arriveerde om er zijn hoofdkwartier op te zetten bestond er niets permanents.

Omstreeks 1800 woonden er 403 mensen in York. In 1803 bestond er een markt op de plaats waar men nu de St. Lawrence Market vindt en hier ruilden de Mississauga Indianen hun vlees, vis, mais en tabak voor waren die de blanken hun aanboden.

In 1812 woonden er 625 mensen toen een Amerikaanse vloot de stad aanviel, het Britse garnizoen verdreef en de stad met de grond gelijk maakte. Men begon echter onmiddellijk met de herbouw en toen in 1834 besloten werd de hoofdstad officieel tot stad uit te roepen, woonden er meer dan 3.000 mensen, er waren 50 winkels, een bank, parlementsgebouwen, een residentie voor de gouverneur, scholen en kerken.

De nieuwe stad, die volgend jaar haar 150 jarig bestaan gaat vieren, werd toen weer Toronto genoemd, maar de naam York komt men nog overal tegen in Toronto - de county York, in de boroughs enz.

Uit Nederland

☐ In het zuidoosten van de Verenigde Staten zijn Nederlanse bedrijven meer dan welkom. Met die boodschap arriveerde in Nederland een delegatie van de kamer van koophandel uit Atlanta, de hoofdstad van de staat Georgia. Volgens de voorzitter van de kamer, Robert Strickland, hebben Nederlandse bedrijven een streepje voor omdat de taal vrijwel geen probleem is en omdat Nederlanders een grote handelservaring hebben.

Het zuidoosten van de Verenigde Staten is volgens de delegatie uit Atlanta een uitstekend gebied om zich te vestigen omdat het economisch herstel daar verder is gevorderd dan in de rest van de Verenigde Staten. De Amerikanen zullen in Nederland bezoeken brengen aan industriele bedrijven en bankinstellingen.

☐ De ouders van een kleuterschool in Deventer houden hun kinderen thuis omdat het dak lekt als een gieter. De gemeente wil de gaten in het dak wel dichten, maar dan moet het eerst eens ophouden met regenen. De kleuterschool draagt overigens de naam: De schuilhoek.

☐ De belangstelling voor emigratie neemt in Nederland toe. Vertrokken in 1979 3500 Nederlanders voorgoed naar elders, het vorig jaar was dat aantal gestegen tot 6.200. Wel liep het aantal aanvragen het vorig jaar wat terug als gevolg van het beperkte toelatingsbeleid van Australie en Canada. Als redenen voor emigratie worden genoemd: de bevolkingsdichtheid in Nederland, de behoefte aan meer vrijheid, ruimte voor eigen ontplooiing en de toekomst van de kinderen. Volgens een recent onderzoek koestert 23 procent van de Nederlanders emigratieverlangens.

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THANKS

EISSES: Albert and Jean Eisses wish to thank their friends for the many cards, gifts and flowers received on our 40th Wedding Anniversary. A special thank you to our children who had everything so specially arranged and above all, thanks to the Lord for the many blessings received.

KLUMPENHOUWER: We would like to thank our family and all our friends and neighbours for making our 50th Wedding Anniversary such an unforgettable day. Special thanks for all cards, flowers and gifts and for just being there. Above all, we give thanks to the Lord for guiding us all those years.
Linus and Hanna Klumpenhouwer.

BIRTHS

KLASEN: We, John and Jane (nee Rooseboom), are thankful to the Lord the creator and giver of life for the safe arrival of our daughter, MICHELLE AFIENA born June 23, 1983, weighing 7 lbs. A sister for Jeffrey. Proud grandparents are Mr. and Mrs. G. Klasen of Palmerston and Mr. and Mrs. W. Rooseboom of Zurich.
628 Glover Rd., R.R.#2, Hannon, ON L0R 1P0

VANDERKLIPPE: With joy and thankfulness to the Lord, we would like to announce the birth, on June 20, 1983, of, STEPHEN WILLIAM to Bill and Hilda Vanderklippe. He is a brother to Nathan. Proud grandparents are: Mr. and Mrs. H. Schipper of Aylmer, Ont., and Mr. and Mrs. G.W. VanderKlippe of Lucknow, Ont. Great-grandparents are: Mr. D. Stegeman and Mr. J. Koekoek both from Holland.
Lucknow, Ont.

MARRIAGES

DE VRIES-WEAVER: With the blessing of our heavenly Father, Mr. and Mrs. Wilfred De Vries are happy to announce the forthcoming marriage of their youngest daughter, GRACE WENDY to KARL MILTON, son of Mrs. Phyllis Weaver of Jarvis, Ont. The ceremony will take place, D.V., on Friday, July 15, 1983, at 6:30 p.m. in the Ebenezer Chr. Ref. Church, Jarvis, Ont. Rev. J. Tuininga officiating.
Future address: R.R.#1, Nanticoke, ON N0A 1L0

HAANSTRA-DE KLERK: Believing that the Lord has brought them together, we the parents, Mr. and Mrs. H. Haanstra of York and Mr. and Mrs. I. De Klerk of Dunnville, announce the forthcoming marriage of our children, NELLY and JIM. The Lord willing, the ceremony will take place on Friday, July 22, 1983, at 7 p.m., in the Maranatha Chr. Ref. Church of York. Rev. H. Vander Windt officiating.
Future address: R.R.#9, Dunnville, Ont.

MARRIAGES

BOTTS-EISING: With gratitude to God for the love we have experienced in our families and friends and for the new love we have found in each other we, RUTH and HENRY, with our parents, Rev. and Mrs. Harold Botts and Mr. and Mrs. John Eising announce the celebration of our marriage on Saturday, July 16, 1983, at 3 p.m., in the Sherman Street Chr. Ref. Church of Grand Rapids, Mich. Rev. Harold Botts officiating.
Future address: 1031 Benjamin S.E., Grand Rapids, MI 49506.

BYERLY-GORTER: Believing that marriage is from the Lord, it is with joy and thanksgiving that we, Mr. and Mrs. Wayne Byerly of Kalamazoo, Mich., and Mr. and Mrs. John Gorter of Victoria, BC, announce the forthcoming marriage of our children, KAREN COLEEN and ANDREW ALBERT. The ceremony will take place, the Lord willing, on August 6, 1983, at 12 o'clock, in the Third Chr. Ref. Church of Kalamazoo. Rev. W.D. Buursma officiating.

HOEKSTRA-PRINSEN: Mr. and Mrs. Jan Hoekstra, Joure, The Netherlands, and Mr. and Mrs. Gary Prinsen, St. Catharines, Ont., are pleased to announce the forthcoming marriage of their children, WABE and WENDY. The ceremony will take place on July 22, 1983 at 6:00 p.m., at the Balls Falls Chapel, and will be conducted by Rev. Henry Jonker.
We wish them the Lord's blessing as they begin their life together.
Future address: 11 Walker Ave., St. Catharines, ON L2N 3L5

LANGERAAP-TILSTRA: Mr. and Mrs. Symen Langeraap of R.R.#1, Dunnville, Ont., and Mr. and Mrs. Peter Tilstra of R.R.#1, Smithville, Ont., would like to announce the forthcoming marriage of their children, BETTY and DON, on Friday, July 8, 1983 at 7 p.m., in the Bethel Chr. Ref. Church in Dunnville, Ont. Rev. H.A. VanderWindt officiating.
Future address: R.R.#2, Caistor Center, ON L0R 1E0

THALEN-ADEMA: Mr. and Mrs. Jack Thalen of Guelph, and Mr. and Mrs. Martin Adema of Newmarket, are pleased to announce the forthcoming marriage of their children, JOANNE TERESA and BRUCE GERALD. This celebration of love will be on Saturday, July 16, 1983, at 3 o'clock in the First Chr. Ref. Church, 287 Water St., Guelph, Ont. Rev. E. Den Haan officiating.

VANDER FLIER-VANDERVEEN: Believing that God has brought them together, Mr. and Mrs. Sam and Mary Vander Flier of St. Catharines, Ont., are pleased to announce the forthcoming marriage of their daughter, ESTHER JOANNE to DOUGLAS JOHN, son of Mrs. Wietske Vanderveen of St. Catharines, Ont. The wedding ceremony will take place, the Lord willing, on Saturday, July 16, 1983, at 11:00 a.m., in the Trinity Chr. Ref. Church of St. Catharines. Rev. H. Jonker of St. Catharines officiating.
Future address: 13 Nottingham Crt., St. Catharines, ON L2M 1L6

WILTING-HOVINGH: Mr. and Mrs. Alke Wilting of Cornwall, PEI, and Mr. and Mrs. John Hovingh of Barrie, Ont., joyfully announce the forthcoming marriage of their children ESTHER ROSE and HANS HERMAN. They will exchange their vows, the Lord willing, on Friday, July 29, 1983, at 3:30 p.m., in the Chr. Ref. Church of Charlottetown, PEI. Rev. Greg Martin officiating.
Future address: R.R.#1, Jarvis, ON N0A 1J0

ANNIVERSARIES

We joyfully announce the 25th Wedding Anniversary of,

WES and GAIL BEISHUIZEN
(nee Pomp)

May God continue to bless you and give you many more years of happiness together.
Congratulations.
Love:
Katie & Rick; Jeffrey
Harvey & Ciska
Clarence & Veronica

Kollumerpomp Hamilton
1933 July 22 1983
With joy and thankfulness to God for his faithfulness, we will celebrate, D.V., the 50th Wedding Anniversary of our parents and grandparents,

SIEGER and WIETSKE DE GROOT
(nee Lulofs)

"The eternal God is your dwelling place, and underneath are the everlasting arms. And he thrust out the enemy before you, and said, destroy" (Wedding Text: Deut. 33:27).
Richard & Alice Veenstra; Peter & Janice, Sidney & Brenda, Ron & Annette — Hamilton
Henry & Ann De Groot; Steven, Wendy & John, Marlene, Irene — Hamilton
Clarence & Tina De Groot — Hamilton
Andy & Susan De Groot — Hamilton
Gary & Henny De Groot; Sara, Michael, Melissa, Daniel — Hamilton
Keith & Ann Koens; Gregory, Corinna, Neil, Tammy — Mt. Hope
and 2 great-grandchildren
Open house will be held on July 23, 1983, from 2-5 p.m., at their home.
Best wishes only, please.
Home address: 676 Rymal Rd., E., Hamilton, ON L8W 1B3

1948 July 20 1983
"Indeed our shield belongs to the Lord, our king to the Holy One of Israel" (Psalm 89:18).
With joy, we announce the 35th Wedding Anniversary of our parents and grandparents,

GERRIT and DINE GREVERS
(nee Ten Pas)

We thank the Lord for his care and goodness to them in the past and pray that he will bless them in the years to come.
Congratulations and love from:
Ria & Ben Krabbe; Mark, Brian — Listowel, Ont.
Bernice & Alex Huinink; Kevin, Julie, Danielle, Rachel, Daryl, Valerie — Embro, Ont.
Ben & Brenda Grevers; Tina, Gerry, Jackie — Falkland, Ont.
Jane & Al Been; Derrick, Adrian — London, Ont.
Dorothy & Gerry Vaandering — Calgary, Alta.
Gerald & Rita Grevers — Hickson, Ont.
Judy — at home
Home address: R.R.#2, Tavistock, ON N0B 2R0

1953 July 25 1983
With thankfulness and joy, we wish to announce the 30th Wedding Anniversary of,

ENNO JAN and HELENA MEIJERS
(nee Roorda)

"The Lord is my rock, my fortress, and my deliverer; my God is my rock, in whom I take refuge" (Psalm 18:2a).
With love from your children:
Helena & Henk Top — Arnhem, The Neth.
Hinke & Kees deRuijter — Schipluiden, The Neth.
Gloria & Calvin van Eek — Toronto, Ont.
Corinna — Seattle, Wash.
Enno Jan — at home
Phyllis — at home
and 4 grandchildren
and also
Bag & Wim Pot — Pickering, Ont.
Hennie & Bert Weeber — Scarborough, Ont.
Home address: R.R.#1, Box #116B, Sioux Center, Iowa 51250

ANNIVERSARIES

1958 Brampton 1983
On July 19, 1983, the Lord willing, we hope to celebrate with our parents,

KLAAS and ANNA DE ROOY
(nee Vander Schaaf)

their 25th Wedding Anniversary.
May God continue to bless them in years to come.
With love and congratulations:
Leonard
Philip
Peter
Open house on Friday, July 22, 1983, from 7-10 p.m., at home.
Home address: R.R.#10, Creditview Rd., Brampton, ON L6V 3N2

1958 August 27 1983
"O give thanks to the Lord, for he is good, for his steadfast love endures forever."
It is with joy and gratitude to our heavenly Father, we hope, the Lord willing, to celebrate the 25th Wedding Anniversary with our parents and grandparents,

JACK and SHIRLEY REITSMA
(nee Beerda)

May God richly bless you with many more years of happiness and health, for each other and to share with us, your family.
With much love and congratulations from your children and grandchild.
Alfred & Teresa (fiance)
Delmont & Leona; Shane
Raymond
Judy
Leroy
Delores
Home address: R.R.#1, Smithers, BC V0J 2N0

1958 July 19 1983
With thankfulness to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

ADRIAN and DINY
VAN DEN BOOGAARD

All relatives and friends are cordially invited to celebrate this joyous occasion with us on Friday, July 22, 1983, at 8:00 p.m., at the "Grace" Chr. Ref. Church, 510 Forkes Rd. West, Reg. Rd. #23, Welland, Ont.
With love, and prayers for the Lord's continued blessings, from their children:
Wilma
Antoinette
Marcel
John
Home address: 160 Borden Ave., Port Colborne, ON L3K 3Z8

July 1958 St. Catharines July 1983
July 12
"The Lord has blessed your home."

REEL and BINY VAN EGMOND
(nee Hunse)

Congratulations Mom and Dad on your 25th Wedding Anniversary, and may the Lord bless you with many more years together with your family.
Love always from your children:
Miriam & Ed — Hamilton
Lydia & Ted; Michael Aaron — St. Catharines
Grace — at home
Home address: 20 Heywood Ave., St. Catharines, ON L2M 2M8

Utrecht Woodstock
1933 July 20 1983
With joy and thankfulness to our Lord we hope to celebrate the 50th Wedding Anniversary of our parents and grandparents,

LEENDERT and CORNELIA
VAN TILBURG
(nee Aartsen)

Wedding Text: "A cord of 3 strands is not quickly broken" (Ecc. 4:12b).
May our heavenly Father continue to bless them together for years to come.
Alida & Jans Barkhuis; Corrie, Ralph, Ruby — Ingersoll, Ont.
Nellie & Alex Lubbers; Ralph, Caroline, Leonard, Nelda, Veronica — Virden, Man.
Corrie & Jack Pool; Michael, Carolyn, Grace - Woodstock, Ont
Home address: 13 Maud St., Woodstock, ON N4S 3Y3

OBITUARIES

Psalm 42
On Monday, June 20, 1983, the Lord took unto himself, into eternal glory, our dearly beloved mother, grandmother and great-grandmother,

DRIKA ALEIDA HARBERS
(nee Brus)

in her 87th year.
Predeceased by her husband, F.W. Harbers in 1966 and a son Henry in 1977.
Always remembered by:
Bill & Myntje Harbers — Brinston
Harry & Ann Harbers — Nepean
Dora & Jake VanLeur — Nepean
Gerda & Bill DeJong — Williamsburg
Willemien Grotenhuis, Inkerman & Dirk Lammers
Riek & Cor Rook — Cobden
Nellie & Clare Jonkman — Georgetown
24 grandchildren, 11 great-grandchildren.
Funeral service was held on Wednesday, June 22, 1983, in the Williamsburg Chr. Ref. Church, Williamsburg, Ont. Rev. W. DeJong officiated.
R.R.#1, Brinston, ON K0E 1C0

On June 20, 1983, the Lord called home our beloved mother, mother-in-law, grandmother and great-grandmother,

TRYNTJE VANDERMOLEN
(nee Hoogsteen)

at the age of 87 years, 11 months.
Beloved wife of the late Pieter Vander Molen.
Dear mother of:
Elizabeth Laanstra
Wiebelina & William Tjoelker
Jane & Hank Benedictus
— all of Sarnia, Ont.
Elly & Gerry Bakker — Cambridge, Ont.
13 grandchildren and 14 great-grandchildren.
Survived by 1 brother, Hendrik Hoogsteen in Groningen, The Neth.
"My soul thirsteth for God, for the living God: when shall I come and appear before God" (Psalm 42).
Funeral services were held from the Second Chr. Ref. Church in Sarnia, Ont. Rev. F. Bakker officiated.

"The Lord is my Shepherd, I shall not want" (Psalm 23).
On Thursday, June 23, 1983, the Lord, in his infinite wisdom, suddenly took home our dear son, brother and uncle,

ANTHONY JOHN (Tony)
HANEMAAYER

at the age of 23 to be with him in glory.
Dearly beloved son of: Arend & Antoinnette Hanemaayer
Dear brother of:
Peter & Wilma Hanemaayer
Jennie & Bill Stevens
Jim & Cathy Hanemaayer
Bram & Dini Hanemaayer
Bert & Agnes Hanemaayer
Coby & Herman Schakel
Ineke & Terry Visser
Annette & Ron Horlings
Anne & Murray Horlings
Arthur — at home
Marty (fiance)
nephews and nieces
"I am the resurrection, and the life, he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25,26)
The funeral service was held June 25, 1983, in the Springdale Chr. Ref Church.

Safe in the arms of Jesus,
Safe on his gentle breast.
There by his love o'er shaded,
Sweetly my soul shall rest.

Classified Advertising

OBITUARIES

"The Lord will fulfill his purpose for me; thy steadfast love, O Lord, endures forever. Do not forsake the works of thy hands" (Psalm 138:8). Suddenly the Lord took unto himself our dear brother, brother-in-law, uncle, on Friday, June 24, 1983, in his 57th year,

GERRIT JAN (George) SLOTMAN

Fred Slotman
Margret Slotman-Jansen — Smithville
E. Bouwman-Slotman
J. Bouwman — Zuidwolde, Neth.
A. Slotman
G.H. Slotman-Grootens
A. Ningbers-Slotman
G. H. Ningbers
M. Waterink-Slotman
W. Waterink
H. Slotman
H. Slotman-Koonstra
J.H. Slotman
H.A. Slotman-van Elburg
— Ommen, Neth.

Memorial service was held Monday, June 27, 1983, in the Smithville Chr. Ref. Church. Rev. J. Nutma officiated.
Corresponding address: Fred Slotman, 169 West St., Smithville, ON Canada L0R 2A0

Gone to his heavenly home through the grace of his Saviour, on June 7, 1983, in his 60th year,

MARTIN VYN

Beloved husband of Carla.
Dear father of:
Ralph & Hilda
Pat & Theo
Jim & Margaret
Marty
Bill
Leo
also survived by four brothers, two sisters and seven grandchildren.
"Just one glimpse of him in glory, will the toil of life repay."
Home address: 771 West 5th St., Hamilton, ON L9C 3R6.

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TEACHERS

CHATHAM: Chatham District Christian Secondary School is in need of a **part-time French teacher.** This is a 65% position. For information write: Mr. H. Kooy, Chatham District Secondary School, 90 Park Ave., E., Chatham, ON N7M 3V4; phone: (519) 352-4591.

DUNCAN, B.C.: Duncan Christian School invites applications for a **junior/secondary, science** teaching position for the 1983/84 school year. Send resume and letter of application to Mr. W. Vandeventer, Principal, Duncan Christian School, P.O. Box #549, Duncan, BC V9L 3X9; phone: (604) 746-5341 (school).

PASTOR NEEDED

Listowel: Any minister vacationing in our area willing to give us pulpit supply for Sundays, July 10, 17, 24 and 31, please contact: Martin deRuiter, 290 Havelock Ave., Listowel, ON N4W 2A6; phone: (519) 291-3236; Bethel Chr. Ref. Church, Listowel, Ont.

ACCOMMODATION

Accommodation required:
Secretary for L.D.C.S.S. would like to rent an apartment in a Christian home, in the vicinity of L.D.C.S.S., needed for mid August. Please call: (519) 352-3408 and ask for Grace.

ACCOMMODATION

Toronto/York University: Graduate student is looking for accommodation beginning in September, close to York University. Write Harry de Vries, 1027 Linthorpe, Kamloops, BC V2B 7S3 or call (604) 376-4261.

Home exchange: Family of 4 wishes to exchange homes for 1 or 2 years, from Waddinxveen, The Netherlands, to district of Toronto. For inquiries call: Albert VanderMey, Brampton, at 451-6847.

Toronto: I would like to board with a christian family in the Humber College (Lakeshore #1 campus) area. I am also willing to share an apartment. Please call 563-5061 or 386-0024. Ask for Yolanda.

Mississauga: Needed - 1 christian woman to share 3 bedroom apartment with two others; located on Lakeshore Rd., in Mississauga, near Long Branch Go-Train Station; excellent recreation facilities. Please call Trina at home 271-5535 or at work 965-2542.

FOR RENT

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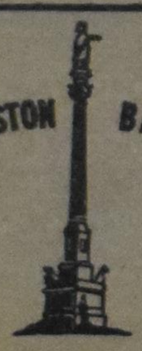

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For complete information contact:
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Box 524, Station "A", Weston, Ontario M9N 3N3
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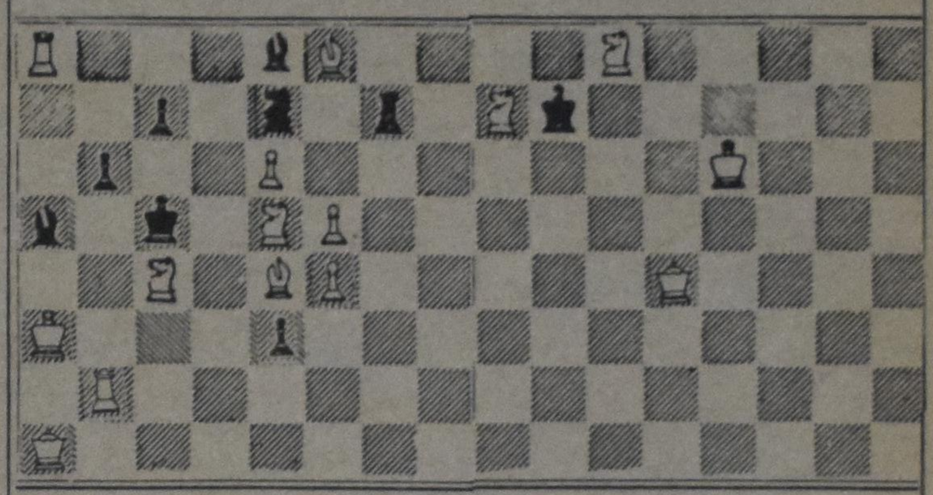
Attention!
we will be skipping the 15th and 29th of July and August 12th and 26th issues. Please get your classified in to us in time so that they may be placed in the issue you desire.

LET'S PLAY CHESS

Editor: Pete Layer

SECOND SERIES OF PROBLEMS FOR SUMMER

#970	#971
P. Wiersma, Holland 1967	O. Dehler, Germany, 1925
8	1



11	4
3-mover 3 pts.	2-mover 2 pts.

Notes
1. The problems this week deal with flight squares of the Black King. Number 971 is a clear example. Note how the mates changes with each White move you try. Number 970 is more complicated. The King has fewer flight squares, but he often keeps them until mated! White must keep on changing the positions of key pieces in order to contain the Black King.
2. Please give the key, threat and all variations to #970 and the key, and threat, if any, to #971.
3. The deadline is Sept. 20, 1983 for all solvers.
4. Junior Players, why don't you give problems a try? They are a lot of fun and train you to be precise in your combinations. You are always a winner on the ladder. Start with the two-mover such as #969 and #971, until you get the idea of it. Questions are always answered.

Calendar of Events

July 9	"Hollandse Dag" for senior citizens in **Strathroy;** Alexander Park on Highway #81. Speaker Rev. Ralph Koops from Cambridge; from 10 a.m. to 4 p.m.
July 24	At 3 p.m., on CHEX Channel 12, **Peterborough,** OAAIS Assistant Director Mel Shipman discusses the rational for independent schools on the "Weekend with Doug Hall" show.
July 27	Conference on Liturgy and Music in Reformed worship, **Dordt College,** Sioux Center, **Iowa.**
July 29 - Aug. 1	The Forecast: a new responsibility" is the theme of the 25th annual AACS conference to take place at Niagara Christian College grounds near Niagara Falls.
Oct. 12-18	Third Annual Fall Foliage Tour - **Williamsburg;** 7 days and 6 nights. Visiting Lancaster, P.A., Williamsburg & Virginia.
Oct. 15	"Will there be Jobs for our Children?" This will be the theme of CLAC's fall conference, at John Knox Christian School, 82 McLaughlin Rd. S., **Brampton.** The focus will be on the effects of the microelectronics revolution on employment and the need for an appropriate national policy.

A Festival of congregational song, featuring songs for the new *Psalter Hymnal*, led by Dr. Bert Polman, in: First CRC, **New Westminster, B.C.,** July 14; Dordt College (COLAM workshop), July 29. Please watch for local announcements in church bulletins.

"Riding the Third Wave," an eight-week discussion series on the impact of technology in our lives. Cost is $20. Meets every Tuesday evening during June and July at 7:30 - 9:30 at the Institute for Christian Studies, 229 College St., **Toronto,** Ont.; Tel 979-2331 to register.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. July 22	Tues. July 19	Thurs. July 14-4:00	Wed. July 13-8:30a.m.
Fri. Aug. 5	Tues. Aug. 2	Thurs. July 28-4:00	Wed. July 27-8:30a.m.
Fri. Aug. 19	Tues. Aug. 16	Thurs. Aug. 11-4:00	Wed. Aug. 10-8:30a.m.

Books

Psychology

Between God and the animals

General Psychology for Christian Counsellors, Ronald L. Koteskey, Abbingdon/Welch, 1983; pb., 302 pp., $14.25 (U.S.). Harry A. Van Belle, Ph.D., (Redeemer College), Hamilton, ON.

This is a sequel to the author's earlier book: *Psychology from a Christian Perspective.* Both books have the same content. Both deal in capsule form with the topics usually dealt with in introductory psychology texts. But in his latest book the author ties each topic in with a specific treatment modality. Thus, for example, in the chapter on physiological psychology he ties the material in with organic brain disorders, psychotropic drugs and electro convulsive therapy (E.C.T.). He also includes a chapter on spiritual psychology, not usually found in other texts.

Those Christian counselors who know very little about general psychology will find this book a helpful source of information.

The author states "that truth is unity and that a Christian perspective will allow us to see the unity of psychology."

On that score, however, the book is disappointing. The theme of the book is that man occupies a place between God and the animals. Psychology as the science of human behaviour can thus place each human function on a continuum from more God-like to more animal-like.

Not surprisingly man's "mental" functions are seen as more God-like, whereas man's "bodily" functions are seen as more animal-like. Furthermore, it is man's task in life to escape more and more from his bodily, animal like nature and thus to become more and more like God.

This perspective confuses direction (which is a matter of sin and grace) with development (which is a structural matter, dealing with the fact that we grow from young to old).

From this perspective it seems inescapable that one should eventually devaluate man's "bodily" aspects and opt for a mutualistic psychology of the "soul." That the author does not do this and instead treats every topic of psychology with the same reverence is not due to his perspective, but inspite of it.

CIVILIZING THE WEST *is the title of a new book by one of C.C.'s reviewers Andy A. den Otter who is professor of History at Memorial University of Newfoundland in St. John's. The book speaks of tireless efforts of the Galt family to open up the cold Canadian west, largely in the Lethbridge area from the late 1800's onward. "In a brief span of 25 years, the two bustling promoters introduced steamships, railways, coalmines, irrigation and agricultural settlements" to the area. Den Otter traces the birth and the growth of Lethbridge as part of the development, noting as well the problems that civilization brought with it. An interesting book that is the result of a tremendous amount of research. Den Otter, who came to Alberta with his parents from The Netherlands, years ago, holds his Ph.D. in western Canadian history from the University of Alberta. The book is dedicated to some others who helped develop the west: "Pa en Moe die in dit land een nieuwe toekomst zochten."* **(Civilizing the West: The Galts and the Development of Western Canada,** *A.A. den Otter, University of Alberta Press, (450 Athabasca Hall, Edmonton, AB T6G 2E8), 1982; 339 pp., hc., with index.)*

Economics

Egg Marketing Board: a tough shell to crack

The Egg Marketing Board: A Case Study of Monopoly and Its Social Costs, Thomas Borcherding with Gary W. Dorosh; The Fraser Institute/Macmillan; pb., 94 pp., $3.95. Ann Hutten, Kentville, Nova Scotia.

Under the auspices of The Fraser Institute, Thomas Borcherding came out with this 1981 indictment of the Canadian Egg Marketing Agency (CEMA), and, by implication, all agricultural commodity boards. His entire argument is based on one basic fact: farmers are willing to pay good money for quota, meaning the right to produce eggs. Therefore, says Borcherding, it follows that producing eggs must be highly profitable. In fact, he uses the term "excess profits," and claims that egg prices are 21% higher than they would be without CEMA.

Unfortunately for farmers, Borcherding has seized on the one weak spot in the marketing board system. Quota values are impossible to defend adequately, although many spokesmen liken them to the value of a doctor's practice, or the "goodwill" bought by a storekeeper. When quota values rise to high levels, it becomes impossible for younger farmers to enter the industry, thus stifling growth. And, of course, that is partly intentional, since the supply of eggs must be tightly controlled if prices are to remain at levels which return a fair cost of production (C.O.P.) to producers.

Borcherding examines options which would replace existing boards; for example, compensation to farmers on another basis, consumer representatives (in a majority role) on the boards, or outright confiscation of the quota by government. His bias shows clearly when he speaks of retired egg producers at Maui or Palm Springs, or when he compares farmers who have set up a monopoly board to criminals.

However, the book's major flaw lies not so much in its outlook as in its near-total lack of understanding of the world of agriculture. Has the author spoken with any real life farmers and discussed their reasons for buying quota? Has he looked at the eastern U.S., where broiler producers have all been driven out of business by large integrated companies who have "the economies of scale"? Has he measured the impact of farm income on the economy as a whole? Has he compared the cost of today's eggs to that of fifty years ago, taken as a percentage of disposable income? Any broader look at the world seems sadly lacking in this work.

Despite these criticisms, the book should be read by anyone seriously interested in agriculture. Some of Borcherding's points are valid, and those which fall short must be disputed in the public press.

Bible Study

Pick of the best

Bible Study Resource Guide: How to Select and Use Today's Popular Bible Study Aids. Joseph D. Allison. Thomas Nelson/Lawson Falle, 1982; pb., 223 pp., $6.95 (U.S.). Dan Savage (Redeemer College), Hamilton, ON.

As Christians, it is important for our own spiritual growth to study the Bible. The reference books to help us understand those difficult parts of Scripture have proliferated in recent years to the point where there are many kinds of the same reference book on the market. In making our selection of Bible study reference books, it is imperative, due to cost, to know what we want, or, in the case of those in leadership, to know what to recommend.

In *Bible Study Resource Guide,* Joseph D. Allison has provided us with an up-to-date, thorough guide to the various resource books available for Bible study. His concise, but thorough evaluations of concordances, commentaries, dictionaries, encyclopedias, handbooks, and atlases are made from a conservative Christian point of view, and include Bible study tools from the Reformed perspective. Also included in the book are sections on the selection of various translations of the Bible, and on basic Bible study methods. Added features are a good index, a bibliography, and a glossary of theological terms.

This book is one of the best and most up-to-date selection tools presently on the market, and is of particular interest to ministers, librarians, teachers, and those in the process of selecting Bible study reference books for their own libraries.

Joseph D. Allison, a pastor in Fort Wayne, Indiana, is a frequent contributor to Christian publications. Allison received his education in Indiana at Anderson College and Christian Theological Seminary.

Guideposts Family Topical Concordance, Thomas Nelson/Lawson Falle, 1982, cloth, 811 pp., $14.95 (US). John Bolt, (Redeemer College), Hamilton, ON

A concordance is an indispensable tool for any serious Bible student. What is distinctive about the concordance is that it not only lists the words of Scripture but also alphabetically indexes key ideas and concepts (such as forgiveness, salvation, marriage). In addition it serves as a dictionary explaining ideas, people, places, customs and events. Although based on the King James Version this is still an extremely useful tool in an attractive format. Heartily recommended for personal home study and library.

Ellen Weber, teacher at Pacific Christian High in Victoria, is proud to present her book, ***A Weapon Against Alienation;*** *(G.R. Welch, 1983; pb., 125 pp.), which deals with the formation of family fellowship groups to counter broken homes and isolation of individuals.*

The Wycliffe Biographical Dictionary of the Church, Elgin S. Moyer, revised and enlarged by Earle Cairns, Moody Press/Mitchell, 1982; cloth, 449 pp. John Bolt (Redeemer College), Hamilton, ON

This is a useful and valuable biographical dictionary of the Christian church. What is distinctive about it is a 23 page chronological index and outline of Church history. Scanning it I found it to be both thorough in terms of who it includes and fair in its treatment.

If it has a weakness it would be contemporary Roman Catholicism. While the popes and classical Roman Catholic authors (Aquinas, Bellarmine) are listed, significant contemporary theologians such as Rahner, Kung, Schillebeeckx are not. The death of Pope Paul VI is also incorrectly given as 1968 instead of 1978. In spite of that, it is highly recommended for home as well as library.

Appreciation to reviewers

Reviewers are generally the type of people that like to read books, sometimes on a wide scale of topics. And what they have done for this page of C.C. amounts to many hours of reading to select good reading material. The Books Page has, up till now, been a group effort. Although I selected books for review and did the editing for this part of the paper, for the most part it was on the judgment of the reviewer that books were mentioned here or for that matter were not mentioned. As a community paper the page has thus far been a reflection of the Reformed community on books, usually of a theological nature. It has been an enjoyable task looking after this page for the past several years. My thanks to all those who have helped me put it together.

Harry A. de Vries,
Book Review Editor.

Other books of interest

Temples, Churches and Mosques: A Guide to the Appreciation of Religious Architecture, J.G. Davies, Basil Blackwell/Oxford, 1982; hc., 239 pp., with indices and appendix. For the traveller to the European and Near-Eastern parts of the world and history students, this guide to religious architecture is an excellent source of information on many of the historic buildings that include edifices from early Egyptian times up till the Rococo of the 18th century.

Small Churches of Canada, Kim Ondaatje, Lester & Orpen Dennys, 1982; hc., 195 pp., $35. This is a beautiful coffee table book with over 140 colour and black-and-white photographs that constitute a sort of travelogue of unique churches in Canada. Kim Ondaatje spent five years criss-crossing the country "to see out examples of unusual visual or historic interest" for the book. An interesting segment of Canadian history is captured here.

The Eerdman's Handbook to Christian Belief, organizing editor: Robin Keely, Eerdmans/Oxford, 1983; hc., 460 pp., with glossary, and index, $27.50. Here is a unique overview of the Christian faith; its meaning, its history, and expression today. An international team of consulting editors includes James Packer and Ronald Sider. The book contains hundreds of illustrations, charts, and maps to supplement the text. A handy reference guide and interesting reading.